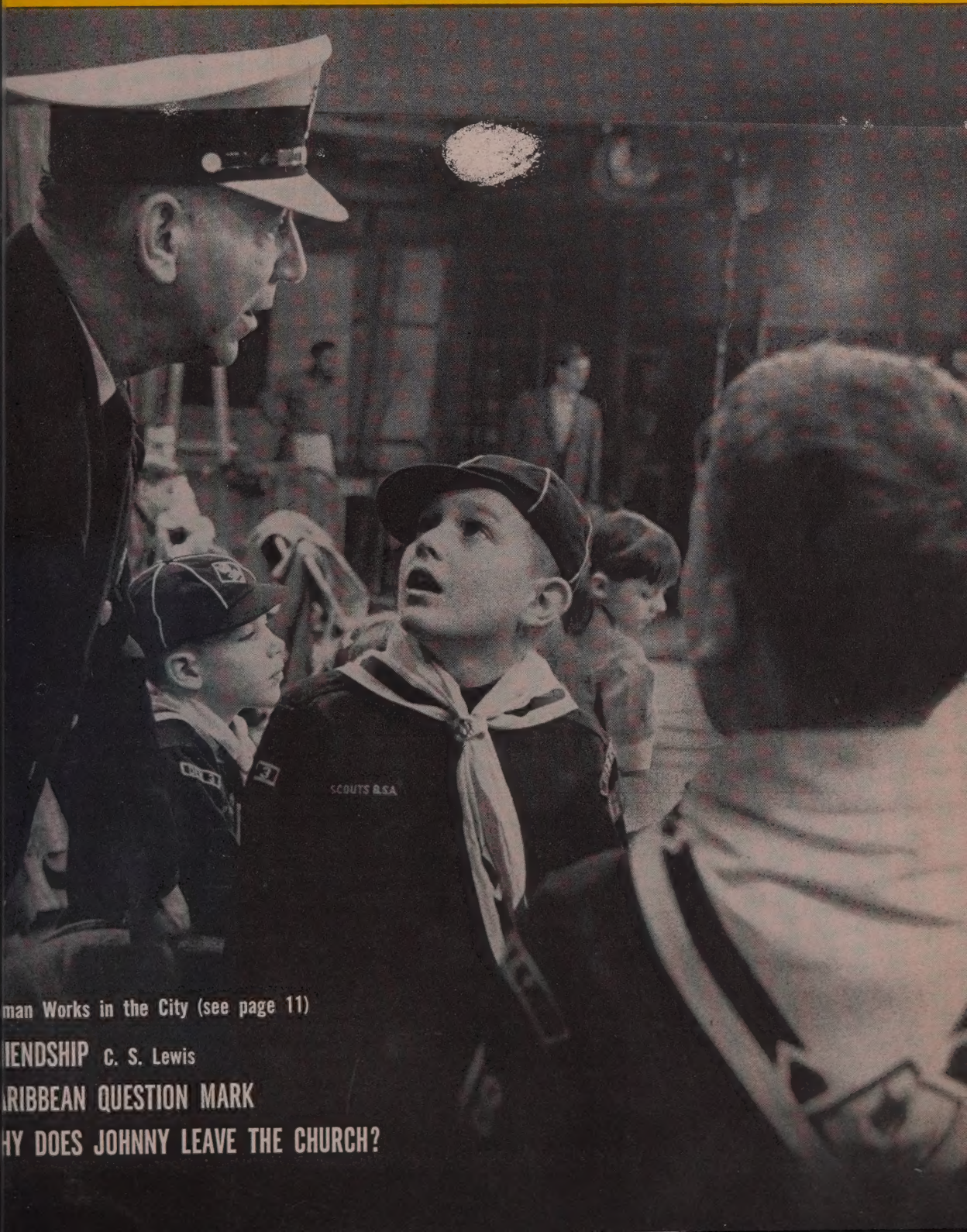


e EPISCOPALIAN

MAY 1960

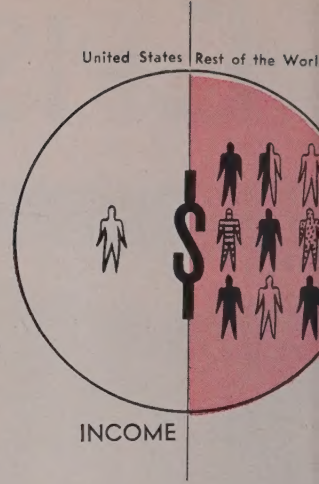
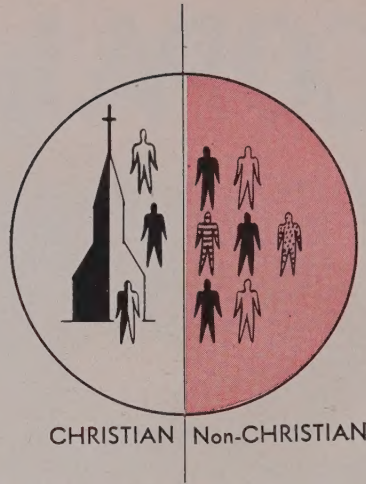


man Works in the City (see page 11)

RIENDSHIP C. S. Lewis

RIBBEAN QUESTION MARK

HY DOES JOHNNY LEAVE THE CHURCH?



by Henry Smith Leiper

SUPPOSE we could compress the total population of the world, now more than two and three-quarters billion people, into a community of one thousand persons living in a single town. Here is a picture of the vivid contrasts we would then be able to see.

Sixty persons would represent the present population of the United States; the rest of the world would be represented by 940 persons. The sixty Americans would be receiving half of the total income of the entire community; the other 940 people would share the remaining half.

Of the Americans in the town, thirty-seven would belong to Christian churches, and twenty-three would not. In the town as a whole, around 316 people would be classified as Christians; 684 would be non-Christian. Of the Christians in the community, about 125 would be Anglican, Orthodox, or Protestant; about 190 would be Roman Catholic.

At least eighty people in the community would be believing Com-

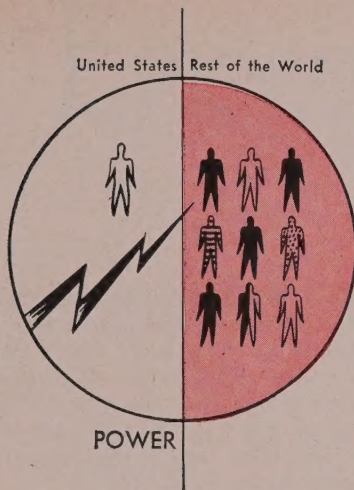
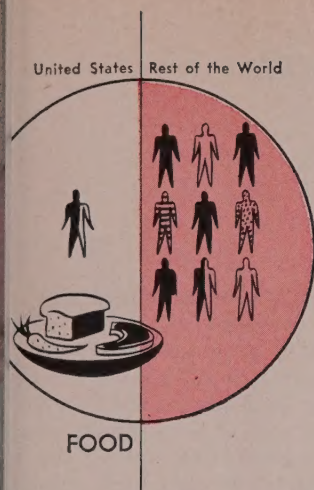
munist, and 370 others would be living under Communist domination.

As for color of skin, roughly sixty people would be white and 940 would be classified as colored.

The sixty Americans would have an average life expectancy of seventy years; all the others would average under forty years.

The sixty Americans would possess fifteen and one-half times as much goods as all the rest of the people. On the average, they would produce 16 per cent of the total food supply, but would consume all but one and one-half per cent of what they raise. They would keep most of the remaining food for expensive storage equipment for their own future use.

Since most of the 940 non-Americans in the community would always be hungry, never knowing when they would get enough to eat, a grave situation would be created by the disparity in food supply and the existence of vast food reserves, particularly in view of the fact



Americans are eating 72 per cent more than their maximum food requirements. Because the cost of buying their surplus food is so high, Americans could actually save money by giving away the excess; many would regard that as the generous "give-away" program of the head-headed "do-gooders."

Of the sixty Americans, each individual on the average would have twelve times as much of the community's total supply of electric power as a non-American; twenty-one times as much coal; twenty-one times as much oil and gasoline; fifty times as much steel, and fifty times as much general equipment of all kinds. The lowest income groups among the sixty Americans would be better off than the average in each of the rest of the town.

With the exception of perhaps a hundred persons (representing Western Europe and a few favored classes in other areas, such as South America, South Africa, Australia, and Japan), most of the non-Americans in this imaginary compressed

community would be ignorant, poor, hungry and sick. Half of them would be unable to read or write.

Moreover, half of the people in the community would never have heard of Jesus Christ, or what He taught, or for what He lived and died. On the other hand, more than half would be hearing about Karl Marx, Nicolai Lenin, Joseph Stalin, Nikita Khrushchev and other Communist leaders.

In view of these facts, it is interesting to note that an American Christian family spends, on the average, over \$850 each year for military defenses, and less than \$3.50 a year to share the Christian faith with others.

Out of an average income of \$2,500 per year, donations by each American for charitable purposes, other than private and personal gifts, average less than \$60 per year. This might indeed raise a question as to how seriously he regards the Christian faith, with its great emphasis on peace and good will among men on earth.

*what
do you
think?*

SMALL IN MEMBERSHIP . . . LARGE IN ACCOMPLISHMENT



Grace Church, Cullman, Ala.

Two years after its founding, the thirty members of Grace Mission, Cullman, Alabama, built the church and, subsequently a parish house and rectory.

As the work prospered and indications of rapid growth in the near future became apparent, the members undertook the building of additions to the church and parish house. A portion of the needed funds were raised locally and application was made to the American Church Building Fund Commission for a loan to cover the balance. The loan was granted enabling them to increase the capacity of the church and provide a parish hall, kitchen and class rooms.

The improvements have been instrumental in assisting Grace Church to fulfill community needs, and the Vicar says, "Everyone is grateful for the loan that the American Church Building Fund was able to let us have."

The American Church Building Fund Commission is an organization of the Church dedicated to aid in financing her building program. The Commission administers a Permanent Fund acquired through gifts, offerings and legacies from Church people of vision who realize the advantages of such a service within the Church.

The Commission's goal is the ability to meet every call to service. Provide for our growing Church by giving to the American Church Building Fund Commission today.

Please address all communications to

AMERICAN CHURCH BUILDING FUND COMMISSION

170 Remsen Street
Brooklyn 1, New York

FOR YOUR INFORMATION

* * * * *

THE COVER this month introduces readers to Episcopalian Leon Graf, a policeman in Cincinnati, Ohio. Mr. Graf's attempts to translate his religion into effective service—and a profile of the parish where he found first help in need and, later, faith in God—are recounted starting on page 11.

In spite of a few mad mixups and some still inexplicable delays, we here are reasonably certain that all of the April copies of THE EPISCOPALIAN have been delivered to all of you. Interest in the Church's new magazine has continued strong this past month. Including special introductory bulk mailings to many parishes, our circulation for the first issue was in excess of 55,000.

Because of this development, we have decided to print this issue on what is called a two-color rotary web press. If circulation continues to grow, we will make regular use of this large, new press, thus saving on production time and paper costs.

We wish we could bring you color photographs and art work in every issue, but we can't afford it. We are planning some more soon, however. Very soon.

We are honored to announce that several parishes have joined Christ Church, Nashville, in subscribing for all of their families. Included are: All Saints', Kansas City, Mo. (the Rev. E. G. Malcolm, rector) with 677 communicants; the Cathedral Church of St. John, Wilmington, Del. (the Very Rev. Lloyd E. Gressle, dean) with 1,054 communicants; St. John's, Powell, Wyoming (the Rev. Harry L. Hoffman III, rector) with 88 communicants, and St. Paul's, Chestnut Hill, Philadelphia, Pa., (the Rev. T. T. Edwards, rector) with 1,137 communicants. The first new mission to join our Parish Plan is St. Thomas, Lancaster, Pa., in the Diocese of Harrisburg.

Several new bylines appear in this issue. Henry Smith Leiper (page 2) is a distinguished Congregational-Christian

minister and home mission leader who lives in Leonia, N.J. Shelby How (page 8) is an assistant editor of THE EPISCOPALIAN and a young woman in the age group considered in her article. A word of special thanks goes to the twenty-five workers with you throughout the nation who contribute time and talent to this study.

Martha Moscrip (page 19) is a mother who does find time to teach. She is a director of Christian education and resource leader in the Diocese of Pennsylvania. Colby Dorr Dam (page 22) now lives in Philadelphia after spending many years as a writer in Washington, D.C. Mr. Dam recently returned from a trip to Haiti. William Lea of Denver, Colo., (page 35) returned last month from a trip through much of the South.

Chad Walsh, who wrote our lead article in Books, is Professor of English at Beloit College, Beloit, Wisc., and author of several books on contemporary Christianity, including *Early Christians of the 21st Century*, *Knock Enter*, and *Campus Gods on Trial*.

Lest you wonder how the Rev. Robert Castle and his family could possibly exist on \$2,400 a year salary (Article, page 17), the answer is: They don't. THE EPISCOPALIAN inadvertently gave the Castles a massive salary. The correct figure is \$4,200, not \$2,400.—HLM

▶ In the Next Issue

THE CASE OF THE CRUSADING CURATOR

Lay Reader On A Mission

C. S. Lewis writes on EROS

That Population Problem

the

EPISCOPALIAN

*A Journal of Contemporary Christianity
Serving the Episcopal Church*

Vol. 125 No. 4

May 1960

CONTENTS

- 2 Our World in Miniature *Henry Smith Leiper*
- 6 Let's Face the Fact: Religion Is a Political Issue
editorial comment
- 8 Why Does Johnny Leave the Church? *Shelby M. Howatt*
- 11 Call Christ Church *Allison Stevens*
- 19 I Don't Have Time to Teach Sunday School *Martha Moscrip*
- 22 Haiti: Caribbean Question Mark *Colby Dorr Dam*
- 26 The Four Loves: Part II—Friendship *C. S. Lewis*
- 35 Christian Dilemma in the South—A Special Report
William S. Lea
- 40 Called But Not Chosen *Chad Walsh*

COLUMNS AND COMMENT

- | | |
|------------------------|----------------------|
| 4 For Your Information | 43 Things New & Old |
| 32 Worldscene | 44 Letters |
| 40 Books | 45 For Meditation |
| 42 Calendar—Radio—TV | 46 Know Your Diocese |

THE EPISCOPALIAN, May, 1960, Vol. 125, No. 5. Published monthly by the Church Magazine Advisory Board, Box 199, Madison Sq. Station, New York 10, N.Y. Publication office, 50 Emmett St., Bristol, Conn. 30¢ a copy, \$3 a year; two years, \$5. Second class postage paid at Bristol, Conn. SUBSCRIPTION ORDERS and CHANGES OF ADDRESS should be sent to THE EPISCOPALIAN, Box 199, Madison Square Station, New York 10, N.Y. Advertising and Business Office: 44 East 23rd Street, New York 10, N.Y. © Copyright 1960. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material.

by the Church Magazine Ad-
vised upon authority of the General
Convention of the Protestant Episcopal
Church in the United States of America

and
Spirit of Missions

CH MAGAZINE
ADVISORY BOARD

RT E. KENYON, JR., *Chairman*
AM McK. CHAPMAN
ARET COUSINS
CURTIS
RD HOOVER
AM S. LEA
H. LEACH
EL W. MEEK
W. REINHARDT
JR LICHTENBERGER, *ex officio*

Henry L. McCorkle

EDITING EDITORS *Elizabeth Bussing*
Darling, Edward T. Dell, Jr.
Thomas Doian, Mary Morrison
Moscrip, Ada Campbell Rose
W. Suter, Jeannie Willis

ASSISTANT EDITORS *Allison Stevens*
M. Howatt

ARCH DIRECTOR *Mary S. Wright*
PHOTOGRAPHER *David L. Hirsch*
CONSULTANT *Walter Miles*

ASSISTANT TO THE EDITOR *Emmaretta*
Chart

ADVERTISING DEPARTMENT: *Carl J. Fleischman*,
managing director and business manager;
N. Gemmill, Jr., advertising sales di-
rector; *Edward P. Gilbert*, production con-
troller; *Ernest Priest*, circulation manager;
M. Aherne, assistant to the advertising

THE EPISCOPALIAN is a member of the
Episcopal Diocesan Press, the Associated
Press, and Religious News Service

Schools & Colleges

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. In historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For "All Saints' Today" and Bulletin, address:

THE REV. JOHN MAURY ALLIN, Rector
Box F Vicksburg, Miss.

SAINT ANNE'S SCHOOL

Episcopal day school for girls and boys, boarding for girls. Conducted by the Sisters of St. Anne. Kindergarten and Grades 1 through 6. Other grades to be added.

Address: The Sister Secretary, 2701 South York Street, Denver 10, Colorado

BLUE RIDGE SCHOOL—VIRGINIA

Boys & girls, grades 1-8 Established 1909
Boarding school in the Blue Ridge Mountains. Episcopal auspices. Carefully planned program provides for sound mental, moral, spiritual, physical, social growth. Dedicated staff. Sports, riding. Gymnasium. 115 miles, Washington, D.C.; near Charlottesville, Va. Board and tuition, \$900. Summer camp. Write: Willis D. Ansel, Headmaster, Box F, St. George (Greene County), Virginia

Hannab More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

Catherine Offley Coleman, M.A., Headmistress
Reisterstown 1, Maryland

SAN RAFAEL MILITARY ACADEMY

Fully Accredited—Honor School

COLLEGE PREPARATORY

Also Lower School Grades 7 & 8

Write for Catalog:

Fifth & Cottage Ave., San Rafael, Calif.

Auspices: Diocese of California

ST. ANNE'S SCHOOL

50TH ANNIVERSARY YEAR

One of the Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 9-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, riding. Suite-plan dorms.

Mrs. Thomas Jefferson Randolph V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL, Charlottesville 2, Va.

APPALACHIAN SCHOOL

COED
AGES 6-12

A small school with the cheerful, quiet atmosphere of a well-ordered home in the beautiful mountains of North Carolina 60 miles from Asheville. Balanced routine of activity: study, play, housekeeping chores, spiritual exercises. Under the direction of the Episcopal Church. Home cooking, balanced diet. Ponies, other pets. Year-round care. Average rate, \$60 monthly. Catalog.

Rev. P. W. Lambert, O.G.S., Box F, Penland, N. C.

THE SEWANEH MILITARY ACADEMY

A Division of the University of the South

An Episcopal School
ROTC Honor School
Benwood Scholarships

A College Prep School
On a College Campus
On a Mountain Top

Fully accredited, Grades 9-12. Small classes. All sports: gymnasium, indoor pool. 93rd year. For catalog write: Col. Craig Alderman, Capt., Box F, The Sewaneh Military Academy, Sewanee, Tennessee.

Other Listings on page 25

Editorial Comment

Let's Face the Fact:

Religion Is

IT is the instinct of most Americans, we feel sure, to share President Eisenhower's oft-repeated wish that religion could somehow be kept out of politics.

But Wisconsin makes it clear that this is a forlorn wish. The Democratic primary there involved a number of other issues—the farm program and labor policy, for example—and two contrasting personalities. Yet there is no blinking the fact that running through, and across, all these issues there was another, the fact that Mr. Kennedy is a Roman Catholic.

The evidence is impressive that many [Roman] Catholics turned out to vote for Senator Kennedy because he is a [Roman] Catholic, some of them normally Republicans who crossed over into the Democratic primary. Conversely, many Protestant voters plainly voted for Senator Humphrey not from sympathy with his extreme liberalism but because he was a Protestant candidate.

What effect this will have on other elections, we cannot foresee, although it is not an unreasonable presumption that the public impression of Wisconsin Catholic voting almost in a bloc will have the effect of coalescing a non-Catholic vote that might otherwise ride off in many directions. This will be no favor to Senator Kennedy in some other areas of the country.

And if there's no use blinking the fact that Wisconsin has made the religious issue an open one, there is no use either in flaying the voters—[Roman] Catholic or Protestant—for having succumbed to prejudice.

The country would do better, think, to face the fact honestly: religion is, and always has been, a political issue and that it is no proper for it to be so.

Religious ideas have been in the heart and soul of political issues in the Western world since long before the Reformation; they were powerful in the settling of America and the foundation of the country. In our Constitution is not only the idea of freedom of worship but of a separation of Church and State, a separation not in form only but removing any political control from churchmen upon statesmen.

Religious issues cannot be dismissed from people's political minds. Men's religious beliefs embrace not only man's relation to God but man's relation to man. They touch the forms of society and him and so are inevitably political in the truest sense of the word.

The real questions are, What kind of an issue will result? And how will it be treated?

To answer those questions for Americans, [Roman] Catholics and non-Catholics, must ask themselves sincerely whether in the contemporary America, 1960, the religious differences between Christian churches constitute the same political situation that they did in, say, 1790.

The burden of that answer, if it faces it, falls first upon the [Roman] Catholics themselves. The birth control controversy is one instance in which a political question involves not merely individual religious attitudes but official Church

Political Issue

es as well. In this, as in other political questions such as education, predominantly Protestant country has a tradition of separation between political leaders and church leadership. It is bound to ask how much a president of the United States will be affected by the dogmas of a church.

As a practical matter, these questions are not dampened when a president of the [Roman] Catholic Church writes publicly, as one did recently, that any [Roman] Catholic president must be bound by the teachings of the [Roman] Church when they conflict with the secular policies of the country. Nor will they be lessened by an impression, true or not, that [Roman] Catholic voters will vote for a [Roman] Catholic president because he is a [Roman] Catholic.

These are direct questions to which Senator Kennedy, as a candidate, and the bishops of the [Roman] Church, as spokesmen for millions of American Catholics, would be well advised to answer with unmistakable clarity for the whole country to hear. Yet it is a mistake to suppose that the burden of re-examining the "Catholic issue" in politics falls solely upon the [Roman] Catholics themselves.

The rest of the country needs to ask itself whether there is any realism more in picturing the present [Roman] Catholic Church in America as it looked to Protestants centuries past, or even as it may look today in different countries with different political traditions.

Senator Kennedy certainly did not

come to public attention as a "Catholic candidate." Whatever political differences anyone may have with him, he won his attention on the basis of his own personality, his political attitudes on such things as farm and labor legislation, and on his activity in the Senate. These things are matters of importance, and it would be a pity if their consideration by the voters was obscured by a religious issue that may exist only in the remembrance of things past.

And one other comment. Religious ideas ought to be a political consideration in a wider sense than that shown in any division within the Christian heritage. In our pre-occupation with the separation of the religious and the secular, we should beware lest we lose altogether the vision that each individual man is touched with a Divine dignity and that he has a greater destiny than to be a mere creature of a secular State.

That is the true religious issue in the politics of our time. Its outcome, in the end, is the destiny of mankind, and in our own society it is more important that we choose upon this issue than upon whether a President is a Methodist, a Quaker, or a [Roman] Catholic.

So let us, by all means, not bar religion from politics. Let us even in this campaign ask ourselves anew the ancient questions about Church and State. But let us make sure we are asking them in the right way for our time.

—WALL STREET JOURNAL

VESTMENTS

FOR

the Altar

the Clergy

the Choir

Custom-Sewn

FINISHED

AND

"Make-it-Yourself"

CUT-OUT KITS

Send for

LARGE CATALOGUE

showing a side-by-side comparison of prices for all types of vestments and hangings in both finished and cut-out kit form

C. M. ALMY & SON, Inc.

562 FIFTH AVENUE
NEW YORK 36, N. Y.



ALASKA

9th Cruise

especially for
Episcopalians,

June 27-July 17

Sailing on

S.S. Princess Louise

For free, illustrated folder "Alaska," please write **Episcopal-Alaska Tour**, P.O. Box 4013, St. Paul 16, Minn.

Spiritual Healing

Healing belongs in the Church

Do you read SHARING, a magazine devoted to spiritual healing, telling what is being done and what you can do to fulfill Christ's command: "Heal the Sick!" Published monthly—16 pages—\$1 for 8 mo., \$1.50 a yr. Send for sample copy.

The Fellowship of St. Luke

2243 Front Street San Diego 1, Calif.

IMPORTED LINENS

by the yard

Altar Guilds will love these fine Irish Linens, Dacron and cottons. Also threads, needles, transfers, vestment patterns, etc.

FREE SAMPLES—PRICE LISTS

MARY FAWCETT COMPANY

Church linens for 40 years

Box 375-F Marblehead, Mass.

CHOIR ROBES

Newest colorfast fabrics available. Write for Catalog A37.

E. R. MOORE CO.

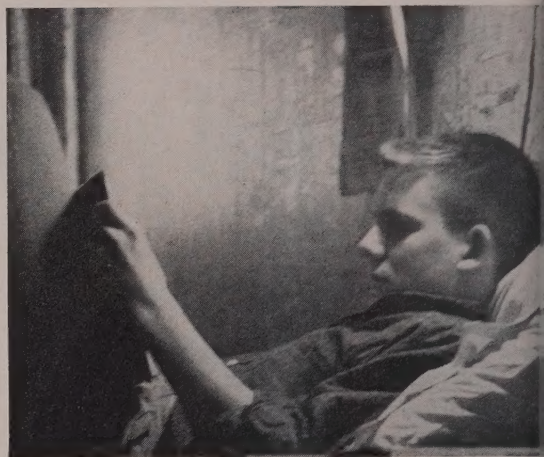
268 Norman Ave., Brooklyn 22, N. Y.

932 Dakin St., Chicago 13, Ill.

1641 N. Allesandra St., Los Angeles 26, Calif.

Why does Johnny leave the Church?

By Shelby M. How



Adolescence is a crucial time for faith. Our attitude toward young questioners can make all the difference. Episcopalians who work with young persons discuss one of the most perplexing religious issues of our day.

AT eight o'clock on a particularly dismal Monday morning, the rector's bedside phone squealed tentatively, then competed full force with its neighbor, the alarm clock. One paralyzed moment later, order was restored and the rector blinked into the receiver.

"Oh, I'm glad you're up," a woman's voice cried.

"Well, I —"

The woman rushed on. "I've been so worried—I don't know what to do. Johnny told me last night, before he went back to school—by the way, this is Mrs. Graham—and after all we've, I mean, you've taught him . . ."

"What did he tell you?" managed the rector.

"He said, well, he said he thinks Christianity is a fairy tale."

The rector sighed.

At a somewhat more coherent hour, the rector attempted to give Mrs. Graham the perspective she obviously needed to meet her "problem." He knew Johnny Graham well, had baptized him and watched him progress from a scarred-kneed first grader in church school to an active member of the parish's youth group. He also knew that whatever influence Mrs. Graham had had over her son's spiritual growth was over. It ended when Johnny began his first struggles toward maturity, and it was certainly over now, with Johnny away from home.

"You can do two things now," he told her, "and

two things only. First, you can continue to be a Christian example, and secondly, you can pray him. Anything else will probably do more harm good."

If Mrs. Graham's parish is like most others in the United States, her son will leave the Church for an extended period of time, along with most of his friends. These young people leave for a variety of reasons; whatever the reason, it has been estimated that *of them will never return.*

Despite the so-called "religious revival" trumpeted by the popular press and pulpit, there is a real dearth of communicants between the ages of sixteen and twenty-six in today's Episcopal parishes. Bishops wonder what is happening to all the young people who do not confirm. The clergy watch daily raids on their young persons by Young Life groups, liberal agnosticism, and just plain apathy. And all the while, the Mrs. Graham wants to know *why.*

The answer begins to unfold shortly after Susan sheds her pigtails and Johnny begins to think for himself. It is about time that they make the revolutionary discovery that sets off everything else: Parents are not infallible. Neither are teachers nor, for that matter, adults in general. At the same time, Susan and Johnny become increasingly aware that they are individuals in their own right, not merely extensions of their par-

only, they nevertheless lead to several quite vocal
types of action: one primarily intellectual, the other
emotional.

Adults cannot always be trusted to have the right
answers, then Johnny must carefully inspect all he
has been told was true in the past. He must find his
own answers, question every established "truth." And,
if Johnny has been raised within the community of
the Church, surely he will question the Christian mes-
sage, too.

Secondly, if Johnny is to become a man, he must
be independent, free of adult authority. At the be-
ginning, he may be satisfied with the freedom he feels
as when he speeds down the highway in his own
all-together '48 Ford. Later, he takes pride in brand-
ishing his own door key.

Eventually, though, usually when Johnny leaves his
home for preparatory school or college, he finds he is
not tied to them by his acceptance of their ideas.
The ties, too, are childish bonds and must be discarded.

As a final proof to them and to himself of his inde-
pendence, he rejects their religious beliefs. What could
be a more dramatic proof of his adulthood?

Many times, as Smith College student advisor Pa-
trick Page of Northampton, Mass., points out, the
Church itself becomes a symbol of all that has re-
jected Johnny in his past. "I *must* experience," he
says, "and religion constricts me, keeps me from ex-
periencing all I want to experience." Still on an emo-
tional plane, Johnny in his new-found independence
finds it hard to admit reliance on anyone or anything
but himself.

**How hard it is to call on a Saviour when you don't
really need one,** observes Matthew M. Warren,
pastor at St. Paul's School, Concord, N.H. "Adoles-
cents feel competent, they are vigorous, their health is
assured, their food and clothing is assured, their lease
on life seems to be so permanent and inexpensive,
their trust in law is so naive: it is hard for them to live
the strain of the Christian view of life. . . . One
should not conclude that there are no insecurities in
this stage of life, nor should one say that there are no
needs, but generally speaking, youth is somewhat
wealthy; it is hard to appreciate it when you have
it and yet hard not to trust in it beyond its just de-
clining."

A final cause for doubt on the emotional level is
perhaps the most important one of all. Though it is
based on a fundamental misunderstanding of the faith,
it nevertheless gives Johnny's young mind a rational
basis for total and unthinking rejection of the Church.
This most important and first cause of the doubt
among young people," states Rutgers University chap-
lain Clarence Lambelet of New Brunswick, N. J., "lies
in their parents' inadequate expression and practice of
the religion. Young people are always idealistic; they

see things as black and white, good or bad, true or
false. They do not have the experience to distinguish
between a good philosophy badly lived and a bad
philosophy well lived. When they hear the teachings
of Christ, yet see Christians who are respected mem-
bers of the Church community not living up to these
teachings, they blame the teaching, not the sinner. . . .
Young people are often more honest than their elders;
they have not yet learned to compromise ideals."

While Johnny's rebellion is still raging, what remains
of his childhood's faith is being bombarded from with-
out by another, more rational force.

"The doubts which began in the high school years,"
explains William A. Eddy, chaplain at Princeton Uni-
versity, "are given language in college." Here the
search for originally conceived answers which had
its first dim beginnings in early adolescence becomes
a living thing. In college, nothing is sacred, nothing
assured. All presuppositions are unrooted, exposed,
and questioned. Caught in a crossfire between, for ex-
ample, the zoologist whose faith is in the scientific
method and the philosopher who kneels before John
Dewey, the Christian student who has taken the
Church at all seriously in his past has no choice but
to take a very long look at the faith in which he has
been raised.

Christianity, according to many, is in for a bad beat-
ing at this point. In the first place, the impact on faith
of the empirical and social science courses cannot be
too strongly stressed, for in almost every instance they
reflect and intensify the basic premise on which our
American culture rests:

"We live in a culture that gives prior credence to
the 'objectivity' of truth, to the proposition that only
that which can be verified publicly is worthy of belief,"
says Lane Denson, chaplain at the Rice Institute and
the Texas Medical Center in Houston. Mr. Denson
adds that the blow this outlook deals to young Johnny's
faith is made all the heavier by the "disproportionate
growth of the intellect and spiritual development."

Catherine O. Coleman, headmistress of the Hannah
More Academy, Reisterstown, Md., explains that "re-
ligious maturity is the product of more years of living
than is necessary for mental, let alone physical, maturation.
. . . We can teach children the facts," states Miss
Coleman, "but their faith will have to be derived from
more than we can ever give them. When we try to
do otherwise, we are, I feel, attempting to play God
and, thereby, denying the true power of God, the Holy
Ghost."

But do young Episcopalians really get the facts? If
we as Christians truly believe that Jesus Christ is the
"Truth and the Light," and as Episcopalians believe
that our Church follows the most meaningful road to
an understanding of and love for the Saviour, is it not
ominous that at this time of intensified searching for

continued on next page

► Why Does Johnny Leave the Church?

the Truth an estimated fifty per cent of our young people leave the Church for good?

Furthermore, documented surveys tell us that sixty-four per cent of the present Episcopal clergy do not come from our own ranks, but from other communions, and during their college years. Our conclusion must inevitably be that something is wrong with our preparation of youth for the intellectual onslaught on faith in the college community.

A majority of college chaplains questioned for this article express grave doubt that even the rudiments of the Christian faith are being instilled in our young people.

"In spite of Sunday school and a brief confirmation class," explains Mr. Lambelet, "most young people have never read the Bible, have no comprehension of basic doctrines on man, God, the Church, salvation, sin, and the sacraments. The Church to them is a quasi-social institution, fuzzily moralistic and optimistic about life hereafter, almost completely irrelevant to the pressing problems of life, and, furthermore, uninterested in them."

"As far as they know, the Church expects them to accept an ancient book (the Bible) which is based on superstition, an angry, cruel God, and unscientific miracles, as literal and inspired truth. When these young people are exposed to the precision of science, the humanity of history, and the compassion of the social studies, it is no wonder that they reject their infantile concept of the Christian religion."

Scott N. Jones, chaplain at Northwestern University, Evanston, Ill., is fully in agreement with Mr. Lambelet. "Many young people coming to college, where other than Christian beliefs and practices are aggressively maintained, find their intellectual muscle is too weak and flabby to support the Christian position. It quickly turns 'black and blue' under the bruising barrage of other, intellectually fortified positions," he feels. "And when they try to maintain their Christian position against these other beliefs and ideas, they find that their 'chunky' Christian education in the parish leaves them only with the integrity to admit that they cannot hold to Christianity any longer."

It would seem, then, that even though a young person's spiritual development cannot be expected to keep pace with his mental and physical growth, it should at least have the *intellectual* basis for an eventually mature faith by the time he gets to college. As Mr. Jones explains, "They are not taught in the parish to love God with their *minds*, too, and therefore little 'intellectual sweat' has been employed to understand their faith and worship."

"Adolescents can be siphoned off in a round of busy parish activities, worship that expresses their energy, kneeling, standing, acolyting—and put off any serious

question-asking," says Maurice A. Kidder, chaplain Mount Holyoke College, South Hadley, Mass. though he applauds parishes using the Seabury Service ("it encourages them to 'think their religion' through their experience"), he joins the majority of college chaplains questioned who deplore the lack of opportunity in most of today's parishes to raise and answer questions at an early age.

"It is particularly important for the adolescent to be helped to a more mature understanding of the Christian faith by raising and facing doubts," states Robert A. Moss, headmaster of St. Andrew's School, Middletown, Del. "He needs to accept doubting as a necessary and normal part of growing up, neither fearing to struggle with uncertainty nor denying the possibility of the light we have to live by."

What must our response be, as parents or members of the Christian community, to all the young Johnny's? The general consensus of those questioned is that we need a revitalized understanding of the very reality of the questioning spirit in the life of the Church. Seymour St. John, headmaster of the Choate School, Wallingford, Conn., points out that the Church's vitality does not come from conformists without thought. "If we would try to indoctrinate less and share not only our own faith but our own doubts more, we would develop a stronger, more imaginative, more creative brand of Christian and Christianity."

The Church's problem, then, it would seem, is with the Johnnies who have sufficient conviction to have doubts in their adolescence. As David B. Collier, chaplain at the University of the South, Sewanee, Tenn., explains, "Real disillusionment is always good—look at the word: it means getting rid of illusions. The problem lies with a far greater number who, through indifference or complacency, simply ignore the Church in these formative years."

"If you are going to do anything for youth," states Mr. Kidder of Mount Holyoke, "you will have to start in with the parents who are the shapers of youth. Somehow we must do what even the hydrogen bomb has failed to do: show them that, completely apart from bull markets and bonuses, their 'lot is cast in slippery places.' As they send out a signal to confirm the Way, the Truth, and the Life, they will unknowingly 'blood' their children into looking beyond the obvious, into asking small questions that a child dare not hear answered."

For it is small questions, encouraged and prayerfully answered by parish and family, that best prepare Johnny for the larger questions of adolescence. The spirit of search which is our heritage must be his from the beginning. Only in this way can we fairly hope that the great search of adolescence will lead him into the fellowship of the Church.

CALL CHRIST CHURCH

by Allison Stevens

photographed by

David Hirsch

Sunday after church, Patrolman Graf and his wife visit the cemetery where their young son is buried. "God seems so close here," says Mr. Graf. "Our son has been a great help in getting me to pray."



*Cincinnati policeman overcomes a deep personal tragedy
through Christian service in the inner city*

A CALL came for Christ Church, Cincinnati. A policeman's eleven-year-old son had been playing with his father's revolver. The boy had accidentally shot and killed himself. Could someone come?

When a young minister arrived at the home of Patrolman Leon Graf, the room was filled with neighbors, none of them in any way connected with the parish. "We've always heard that when you're in trouble you should call Christ Church," one of them said. "So we did."

That telephone call was the start of a brave new life for patrolman Graf. Today, with new insight and the constant renewal he finds in the Church, Leon Graf is attempting, through his contacts with the city at large, to be a Christian in the world.

continued on next page



CALL CHRIST CHURCH continued

"YOU don't think, not about what's really important, until something like that night (along to make you think," says Leon Graf, you are impressed by the gentle, measured of this big, friendly man. "Sure, I was brought up to go to church," he adds, "but you know how it is, you just don't think about it."

The child who had died was an only child and the Grafs could have no more children. This pose is added to Patrolman Graf's life through his devotion now to the children of other people. He is on the Youth Committee at Call Christ Church, which works with youngsters of the neighborhood, many of whom do not get adequate attention at home.

"I believe that this is where I can do the most," the policeman says simply, as he explains in many ways he daily meets young people through his job. The extra hours that might have been consumed with grief are busily filled by work with the Fraternal Order of Police, which is doing remarkable work in Cincinnati to provide facilities for young people for sports and social activities.

Mr. Graf appears regularly on Play It Safe, the Fraternal Order of Police television quiz show for children, which promotes traffic safety. He is there, and as a frequent guest on other local television programs for youngsters (below and on opposite), Patrolman Graf is well known to Cincinnatians, who have friendly greetings for him when they pass a corner where he is directing traffic.

Championship boxing matches this season, sponsored by the Police group, will bring



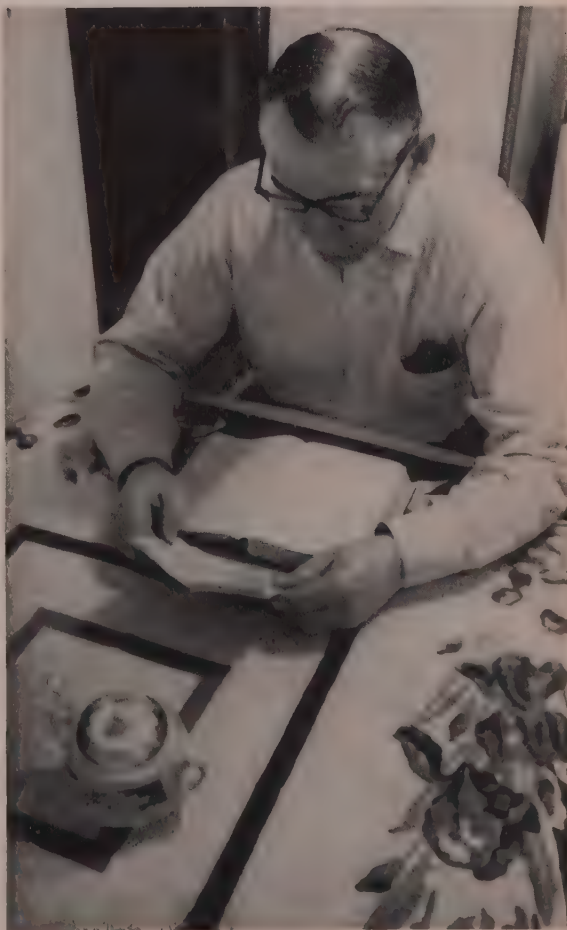


much-needed money for the youth program. Leon Graf is co-chairman of the committee for the matches, which he promotes at every opportunity, including the TV plug on another children's program (left) which stars Police Lt. Arthur Mehrling.

Juvenile Court Judge Benjamin Schwartz (above right), a fellow-booster for the Fraternal Order of Police, is also a good friend. "Many times I turn up at his court to try to help one of the kids or to give testimony," says Leon Graf, "but as often as not it is to work on committee matters for the Order."

Two years after the tragedy, Mr. Graf and his wife were confirmed at Christ Church, and they have been steering friends and neighbors to their parish. Day's end finds the policeman in the bright, modern Graf kitchen, where he reads and studies a portion of the Bible before bedtime (right). Notes, with comments on passages outlined for each day, have been a great help, he says. "And since there's a passage for every day, they keep me from putting off until tomorrow."

"I do not have all the answers," says Patrolman Leon Graf. "Not even for myself, and certainly not for all those kids. But this I do know: although I may not understand all things, God knows what He is about."





Cross atop Christ Church stands out against the skyline of downtown Cincinnati

CALL CHRIST CHURCH *continued*

The Rev. Morris F. Arnold (below), rector of Christ Church, points out that the centrality of worship must be made evident in the social services provided by a parish



*One of America
that a church c
in the midst*

ASK Leon Graf about his parish, and he will speak earnestly of the warmth and sincerity that he and his wife found there. For many others, the name Christ Church brings to mind the social awakening led by liberal churchmen at the end of the last century.

Situated in a downtown commercial district, with a diminishing lower-income housing area nearby, Christ Church parish has long been a center for community activity. Before there was a YMCA or a Community Chest or any of the non-sectarian civic organizations in Cincinnati, Christ Church was all these things to many of the community. The clinics and neighborhood programs that flourish today have their beginning in an earlier day.

The mass flight to the suburbs forced several Cincinnati churches to decide whether to move out, or close, or try to adapt to circumstances. Christ Church, already committed to the neighborhood as its parish, found the transition difficult, but challenging.

Since most of the middle-income housing has been razed for the new express-way, there is no real residential district in the downtown city today. Most of the 2,000 parishioners come from some thirty-one outlying communities, some of them traveling as much as thirty miles to church on Sunday, and again for midweek activities. Twelve per cent live within a mile radius of the church.

Their loyalty to the parish and their enthusiasm

A Sunday morning visitor (right) signs the guest book in the Christ Church vestibule. A small cross on his lapel will assure that he is welcomed and urged to come to coffee hour after the service, too. The Bishop of Alaska, the Rt. Rev. William J. Gordon, Jr. (below), was also a guest. He preached at a family service and again at the eleven o'clock; met the congregation informally at coffee hour. The parish's strong support of overseas missions is backed up by a personal interest in the Church's missionaries.



Great congregations proves keep its ministry vital the changing city

Christ Church program, including an intense mission-mindedness, do not die out. As the younger parishioners come along, they too are caught up in the spirit of Christ Church, and they give their leadership to the downtown parish.

The late Dr. Frank H. Nelson, who in his forty years as rector did much to fashion the spirit of Christ Church, perhaps best expressed that spirit in his repeatedly stated conviction that: "This Church is a mission; it is not a private club . . . It is not a place where only those who belong may come; except that everyone who will come belongs by right . . . every man, woman or child. "We come for our needs, but we have got to go out and bring the answer of those needs to the city where we have fellowship, the city that gives its fellowship to us, to give courage to the brave, and consolation to those who mourn, and hope to those who are losing faith, and vision to those who have despaired. . . . That is why this church is here. That is why we have it open every day." The Church staff is well organized. Clergy are four in number: the rector, the Rev. Morris F. Arnold, is assisted by the Rev. George A. Marshall, the Rev. James Moodey, and the Rev. F. Montagu P. Pearse III.

Together, the clergy of Christ Church last year totaled 4,726 pastoral calls and 1,856 pastoral conferences. The rest of the parish staff accounted for 3,885 conferences and over 500 calls. An estimated 55 per cent of the parish's ministry is to non-parishioners: The enormous





CALL CHRIST CHURCH *continued*



At the teen canteen on Thursday nights (above), or in the Boy Scout troop that the parish sponsors, parish and neighborhood children meet.

mous variety of people who have reason to call upon the help of a downtown church, and those whom the Church goes out to seek.

Through the generosity of this and past generations Christ Church has a fine set of parish buildings. There is a six-story parish house, with gymnasium, library, numerous meeting rooms, an auditorium, a complete kitchen and clergy and staff offices. A new air-conditioned church building provides also, in the undercroft, a complete auditorium-dining room and stage, with seating for five hundred at dinner or one thousand at a meeting.

The whole parish plant is constantly a-buzz with the activities of twenty-nine parish organizations. Three of these come under the heading of purely social-service activities; five are women's groups, including altar guilds and women's auxiliaries. A half-dozen are for young people. There are four branches of the Girl Friendly Society—one each for grade school girls, teenagers, marrieds, and seniors. There are activities for nearly all ages and interests, with a particularly active young adults' fellowship, the Candlelighters.

One of the specialized organizations of Christ Church parish is the summer camp committee, which works to provide healthful vacations in Christian surroundings for some sixty boys and girls, some from parish families and some from the neighborhood. A new camp site has been

Christ Church program today might
 experienced parish
 of schizophrenia. Christian
 young people's groups,
 is in full swing,
 with an active
 noisy program
 children of the neighborhood.

Albert Sickles (left became a member of the
 parish through his younger brother,
 Calvin (foreground), and both were baptized,
 with their parents' co-operation,
 at Christ Church. "We could baptize
 the kids in the neighborhood tomorrow,"
 says the Rev. James R. Moodey (center),
 "but can we baptize a youngster, knowing that
 he will go back to the influence of a
 non-Christian home?"
 Older brother Frank (at window) hopes
 to be an engineering draftsman,
 but study is difficult, when
 the three brothers and their parents share
 only one bed-sitting room and a kitchen.



given by a Jewish former Boy's Club boy, now a wealthy
 judge.

The social work at Christ Church means a lot to a lot
 of people. The Christ Church staff refer 95 per cent or
 more of the cases that come to them, "but this is done
 with real concern for people," says Mr. Arnold, "and
 there are many who need pastoral help in the remaining
 5 per cent."

CHRIST CHURCH'S closest neighbors are new-
 comers to Cincinnati and in many cases to city life. Dur-
 ing World War II, and since, large numbers of coal
 miners and small farmers have left the mountain sections
 of Kentucky for the promise of the city.

Many have been religious folk, but, more often than
 not, their pentecostal background does not seem to
 sustain them in the harsh new urban life. Others have no
 religious founding of any sort. Some are Roman Catho-
 lics; some are married to Roman Catholics, in a culture
 that is strong in its feeling on religious differences. For
 one reason or another, most people in the neighborhood
 do not attend church. Their youngsters, however, do
 haunt the parish house and keep the club programs
 crowded and lively.

A Boys' Clubber or a Scout from this group often
 steps tentatively into the Christian Education office, or

comes by on a Sunday morning to ask about church
 school. In many cases he is drawn by the friendship of a
 parish Boy Scout or one of the clergy or parish staff.

From the start, the young inquirer belongs to Christ
 Church. It is his Church. And with careful nurture and
 many, many prayers, he comes to know that he is Christ's
 child.

Calvin Sickles was a Boys' Club boy who came
 to Sunday school. When Calvin asked to be baptized, as
 many of the youngsters do, one of the parish clergy went
 home with him to talk with his parents. Consent was
 readily forthcoming, but who would stand for him as
 sponsors?

It was decided that Frank and Marylyn Street, who
 taught Calvin's fourth grade church school class and
 were his good friends, would be his godparents. And
 here began a relationship that has seen several people
 in new and rewarding situations. The Streets, with their
 young son Scott, Calvin Sickles, his parents, and his
 brothers, Frank and Albert, embarked upon an experi-
 ence that they could not possibly have anticipated.

When Albert was ready for Baptism, the Streets were
 pleased to be godparents for him, too. Not long after,
 Albert was seriously hurt in an automobile accident, and
 the Sickles family learned to lean upon the support and
 friendship of Albert's godparents and his parish.

The clergy ran steady taxi service for the Sickles' out



Christ Church clergy visit regularly with the Sickles family and with other families in the neighborhood. Mr. Moodey (left) is a familiar figure on the streets, and acquaintances stop to chat with him.

to Cincinnati General Hospital, where Albert lay unconscious for three months. The parish prayed and waited, waited and prayed. No one really thought Albert would live.

The Streets got to know the Sickles' well. And the Sickles family came to know and appreciate each other more than ever before.

Then Albert came home, still very sick, barely able to talk and partially paralyzed. The Streets, Mr. Moodey and several others from Christ Church visited the Sickles home for a service of thanksgiving for Albert's return home. Soon after, Mr. Sickles started coming to church on Sundays with Calvin. Albert comes too, where he is up to it.

Albert still can not lead a normal life; he may never be able to. But the people of his parish are hoping and praying for Albert. He belongs to Christ Church.

CHURIST CHURCH has had many neighbors, from the first families of Cincinnati who lived in the big town houses, now gone, to the most recent newcomers in the tenements, who are the only remaining residents of the neighborhood.

Like Leon Graf, the parish senses that it must continue to be outgoing. As new neighbors move in, there is the challenge of finding acceptance among them and ways to bring them to Christ.

"The true Church of Jesus Christ does not exist for itself," says Mr. Arnold, "but for all the world: all the people in the community, in the downtown area, in the whole city of Cincinnati, in the whole diocese, the whole United States, the whole world. Yes, the whole universe. The missionary concern for those outside itself is not an idle whim. It is the be-all and the end-all of the Church and the Lord's very life."

me?



don't
have

Time to teach Sunday School

By MARTHA MOSCRIPT

The days are warm and bright. The flowers are in full hue. The month of May, and there's trouble in the church school trouble.

The big moving vans begin to pull out of town. And the first church school teacher resigns: "My husband is being transferred. I hate to leave, . . ." The old recruitment problem is back again with us.

Surely no one is so foolish as to dig the parable of the wise and foolish virgins up to date by waiting until September. Certainly right up to the opening day of church school and (alas) sometimes even after, clergymen, vestrymen, Christian education committees, directors of religious education, and church school superintendents all over the country will be hard at work filling vacancies on the faculty.

Why is this task so gargantuan?

Why do we have to phone and phone, and call and call, and make last-minute shifts and compromises? Why are there so many "I'm sorry's" for every "I will?" Let us examine some of these "I'm sorry's" and try to hear and understand what they are really saying:

- I'd really like to but I can't possibly find the time. Certainly not this year.
- My children are too young to come, and my husband can't always find the time to take over for me.
- Sometimes we have to take trips on Sundays and I couldn't be there.
- My husband (or "I," if a man) may be transferred at any time. It seems too bad to begin and not be able to carry through.
- My children are old enough to

come, but there is always sickness in the winter. I'm afraid I'd have to miss too much.

• My children are grown now, so I'd like to feel free to come to another service. (This is usually from the person who ten years ago was too busy with young children.)

• I don't know enough about the Bible to teach.

• But I couldn't—I don't know anything about teaching.

• I'll help but I won't take charge—put me with the beginners' department.

• I can't possibly teach; I tried it once and I was miserable.

• Ask me to do anything else but teach; it frightens me.

All these excuses, varied as they are, really seem to be saying only

continued on page 20

I don't have time to teach Sunday School *continued*

four things: I have no time to teach; I can't see far enough into the future; I don't know enough; and, this is not my vocation.

Let's take the last reasons first. Answers ten and eleven are probably saying that while *we* may be asking, God has not really called those we ask. There are some people who are unable to respond in this way. It is too bad when they find it out only after a miserable experience. Those who feel that they belong in this category should be very sure to examine their motives, because it is even more unfortunate when a class misses the experience of having a loving and dedicated teacher, all because of timidity.

We who have some doubts about our abilities in this area can test them without injury to the pupils or miserableness on our part, by acting as assistant to a more experienced teacher. If we truly know we are *not* called to teach, then let us say *No*, firmly and without guilt, and serve in some other capacity. Church schools need secretaries, supply handlers, treasurers, musicians, occasional chauffeurs, preparers of handwork, and actively interested parents, too.

Then there is the large group of really humble people who feel that they do not "know enough." If you are one of these, talk to your rector or another school officer about how much concrete help you can expect. Most parishes today have planned orientation sessions for teachers at the beginning of the year, as well as a program of on-going training to help both the new and the inexperienced teacher. Programs of individual counseling are often available so that you can receive week-by-week advice in lesson planning.

Borrow some of the new teaching manuals from whatever course your parish is using, and see how much help they give. Ask to see the supplementary material available. Then remind yourself that all of us are teach-

ing—and learning—all the time. We can't help it. It is a part of living. Church school is only you teaching something definite and being aware that you are doing it.

Last of all, relax. What you teach by just being yourself will be more powerful than anything you transmit by the cleverest technique or the wisest words. Almost any good teacher at the end of a year can honestly say, "I am sure I learned more than my pupils, and we all had fun doing it."

This leaves the first six responses to consider. All of them are concerned in some way with time. Either people cannot "find enough time" or they feel they cannot see far enough into future time.

Nobody can see into the future. All of us have children who might get sick, husbands who might be away; and many, many of us have had to adopt the migratory habits of the genus *Homo Americanus*. We are not being asked, however, to commit ourselves to anything except what we think we can do now. This is why many parishes have adopted a system that requires two teachers to a class, or have built up a team of substitutes who can be called upon.

Because teaching Sunday school should not be a life sentence, many parishes are asking people to pledge three years. This sets a term to the individual commitment and raises the quality of teaching in the church school. The plan allows for a one-year apprenticeship and guarantees a solid core of expert teachers in the church school at all times. If everyone who was asked gave these three years there would be no recruitment problem at all.

Finally we come to most of us, who are pushed and pulled by the pressure of community demands upon our time and energy. Parent-Teacher Associations, Scouts, League of Women Voters, area charities, local government units, clubs, all are worth-while organizations with worth-while goals. But, there is only so much time left after home and family. Too often we let ourselves drift into involvement with too many

groups. How do we decide when to say No and when Yes?

When a canvasser calls to ask to pledge part of our material possessions to the Church, it is comparatively easy to see the nature of the demand. We remember "All that come of thee, O Lord, and of our own have we given thee." Even if truly does this all refer to the tangibles of talent and time. Man created in the image of God, is only creature with a knowledge of past and future time. Man is also only creature with the ability to see the truth and the talent to transmit it. Surely these gifts must be offered back to the Great Giver.

In every church school there seems to be at least one teacher from a family with many members and household help. Such people have learned to apportion their time so that it is given to the family, the Church, and the community. Have they decided how the time is to be spent? These people say a firm "No, thank you" to everything else. They are aware of the frustration of trying to handle too many things. We teach our children care of and respect for property and money. What are we teaching them about the stewardship of their time, other, more valuable gifts?

Once not too long ago, a mother hung up the phone after she finished telling her rector that she was "terribly sorry but she just didn't see how she could find the time to teach a church school class. The rapid change of small feet interrupted her thought."

"Bobby—aren't you in bed yet?"

"I'm getting in, Mommy."

"Did you brush your teeth?"

"Yes, Mommy."

"Did you put your socks in the hamper?"

"Yes, Mommy."

"Did you say your prayers?"

"I didn't have time."

"Bobby Parsons, you get right out of bed and do it. We always have time to do what God wants us to do."

"We do? O.K., Mommy."

Mrs. Parsons paused, one foot on the bottom step, then turned and picked up the phone to dial the rotary number.



“Because I wasn’t getting enough sleep,
my doctor started me on Postum!”

“There’s nothing worse than staring at the ceiling all night. I know. I used to. Just too keyed up to sleep. And how tired I always was the next day!

“I finally went to the doctor. He said I might be like a lot of people he’d seen lately: drinking too much coffee. He explained that some people can’t take all the caffeine in coffee all the time; suggested I start drinking Postum instead. Postum hasn’t a speck of caffeine in it, can’t irritate your nerves or keep you awake.

“I took his advice. And in just a few days I began to sleep better. Why don’t you try Postum for 30 days? You’ll find yourself sleeping better—and feeling livelier, too. And you’ll like the way Postum tastes.”



Postum

is 100% coffee-free

Another fine product of General Foods



HAITI

CARIBBEAN QUESTION MARK

In our concern over Castro and Trujillo, are we neglecting Haiti, a sister republic with plenty of problems?

By COLBY DORR DAM

THIS IS HAITI,
where:

- Ten thousand square miles of stark volcanic mountains rise, like a giant molar tooth, out of the emerald-sapphire sea.
- Population density is greater than India or China.
- Dynamic, flamboyant national art and sculpture appear everywhere in Port-au-Prince, in hotels, homes, stores, and public institutions.
- A million erect, sturdy women walk five to ten miles before dawn, down mountain trails to market, with bushel baskets of produce on their heads.
- Naked children eat gravel to stop their hunger pangs.
- American tourists relax in fifty-dollar-a-day hotels, perched like eagles' nests on the mountainsides.
- Voting citizens are "registered" by fingernails notched and dipped in ink, because of the 90 per cent rate of illiteracy.
- The average farm-family income is estimated to be thirty-five to forty cents a day.
- The world's oldest Negro republic—long a portent for the colored peoples of Africa and Asia—still struggles to make democracy work.

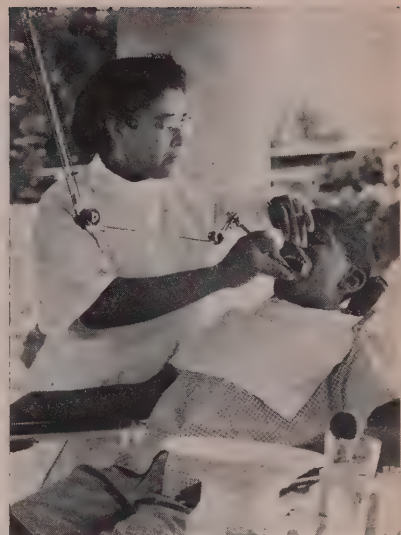
Petionville, Haiti, W. I.—"There can be," says the Rev. Charles Alfred Voegeli, Episcopal Bishop of Haiti, "no real political, health or economic evolution so long as approximately nine out of ten people are illiterate. The people can not take a rightful place in the life of their country. It means that ninety per cent are exploited, practically pariahs. As one young member of the Church put it, 'It is bad enough to be poor, but to be a poor fool is intolerable.' Part of the Church's work of redemption must be through education."

The Rev. Père Rigal Elisée, an Episcopal clergyman in Haiti, asks, "Can you who are accustomed to supermarkets, piled with foods of every kind, understand people to whom a few pennies can often mean the difference between life and death? We did not ask you to come here; we were brought here in chains, as slaves to work for the white man. Thousands of our people died for political freedom; what is this freedom without soil, food, health, education or hope for tomorrow? Is it only freedom to starve?"

It is, indeed, little more than this in the stark peninsula west of Port-de-Paix, one of the worst areas in Haiti, where government and private agencies are distributing many thousands of tons of Point Four basic foodstuffs to keep people alive.

It is a land fit only for goats and hogs; 5 per cent less of the land is arable. Erosion is aggravated by the fact that Haitians throughout the country strip the mountains of trees to make charcoal for their stoves. There is no other fuel, and the government can not stop them.

With a social vision for his people burning in his mind, Père Elisée began his Episcopal priesthood in 1953, with a school for fifteen students housed in



Madame Pierre heads a family of eighty-four members (left), all of them Episcopalians. Asked if she would like to return to voodoo, Madame Pierre, who has been an Episcopalian for forty-two years, replied with a vigorous "No, sir!" (Right) In the open-air foyer under the classrooms at the College of St. Pierre, stand three dental chairs where students' teeth are cleaned or filled for one *gourde*—20 cents.

match and mud hut on a hill overlooking Port-de-Paix in Haiti's northern coast. Today, his Church of the Holy Innocents has some 500 members. The corrugated iron roof leaks rain onto the altar and makes puddles on the bare cement floor; the rough board pews are patched and wobbly; and the seven electric bulbs, hanging from the rafters, have no shades. But people come, and keep on coming. Their responses to their services are strong and clear and in the soft, twilight evenings the hymns ring out in praise over the shanties where they live.

Behind the Church, facing on a large playground, is the elementary school with classrooms for six grades. Here 132 children are taught arithmetic, grammar, English, geography, hygiene, history of Haiti, natural science, domestic science, embroidery and Christian education. Across the court yard are kitchen facilities where free hot lunches are served. Food is provided by CARE and the Missionary District of Haiti.

Père Elisée maintains a heavy personal schedule. On the Sundays when he goes to one or more of the church's five missions up in the mountains, the Port-de-Paix services are held at four and six in the morning. There are early morning services on Monday, Wednesday and Friday, and evening prayers on Friday and Sunday. From four to six in the evening on Sundays, Père Elisée holds open-air services at various outstations. Until a year ago, he traveled through the mountains on horseback but now he has a jeep, thanks to the beneficence of a woman from Connecticut who heard him speak and gave him \$2,000 to use for a jeep. The corkscrew mountain trail approaching Port-de-Paix must be seen to be believed. Nothing but a jeep or heavy truck could survive more than a few dips, for eight rivers have to be forded and in the rainy season they are roaring torrents which make all travel impossible.

In the area under Père Elisée's supervision, an estimated 85,000 Haitians subsist on tiny patches of ground. He also has charge of the work on La Tortue Island, across the channel, where Père LaFond Lapointe has a church with 424 members and 134 communicants. This twenty-eight-by-five-mile island has a population of about 30,000. Père Lapointe operates three primary schools with 77 pupils.

"If we fail to take care of our young people," Père Elisée reminds us, "the Communists will do the job for us. We don't want to see here a repetition of what is happening in Cuba." He is constantly thinking, planning, and talking of his next major project, an Episcopal Trade School. "Our people have character, ability, eagerness to learn and a tireless capacity for work; but without education they are helpless."

In this milieu of French-Catholic culture, practical Protestant idealism, African voodoo worship and American-type democracy, the Episcopal Church program has been developing under the leadership of the Rt. Rev. Charles Alfred Voegeli, Missionary Bishop of Haiti and his predecessor, the Rt. Rev. Harry R. Carson.

There is a new Episcopal College of St. Pierre with a Haitian faculty of twenty-two members. The enrollment of 250 students this year will reach 350 in 1961. St. Pierre, under the direction of M. Roger Jean, offers a seven-year classical curriculum.

At Léogâne, thirty miles west of Port-au-Prince, a new concrete primary and elementary school is nearly completed. It is under the direction of the Rev. Pierre Thévenot, who supervises eight churches and missions, and is priest-in-charge at Holy Cross Church, Léogâne.

We visited the family community of Madame Valcine Adolph Pierre, at Petite Rivière. Aged seventy and a widow, Madame Pierre heads a family of eighty-four,

continued on next page



Père Rigal Elisée (left) with teachers from the School of the Holy Innocents

all Episcopalians. Their village has fifteen thatch-and-mud houses, and a church that will seat the whole family. Seven cows and various chickens, pigs, goats and ducks wander casually around the two-acre farm. The annual total cash income of the whole Pierre family is about \$35; but the children are bright-eyed, laughing, and full of fun.

In a glamorous setting on the palm-shaded beach at Mont Rouis stands the small Episcopal Seminary of Haiti, founded in 1944 by Bishop Voegeli, where candidates for ordination receive a four-year theological training. The Seminary Chaplain is the Rev. William C. Buck of Louisiana, formerly a member of the Cathedral staff at Dallas, Texas. The Dean is the Rev. N. Carlyle Spitz of the Holy Trinity Cathedral staff at Port-au-Prince. There are presently six students, of whom three are Haitian, one British, one American, and one Dominican. Many of the Haitian priests, including the Very Rev. Roger Desir of the Cathedral Staff, were trained here.

In this rugged, inaccessible land, where a proud people face their hunger, disease, and suffering, St. Vincent's Episcopal School for the Handicapped, under the direction of Sister Joan Margaret, S.S.M., is doing a notable work of human salvage. The school currently has about one hundred handicapped cases, one hundred under-nourished babies and two hundred outpatient and orthopedic cases. From Nouvelle Touraine, during a single week this year,

thirty emaciated children were brought in. In some areas, Sister Joan estimates the infant mortality rate as high as 45 per cent.

The case histories illustrate how the school helps the disabled to become self-supporting. After a month at St. Vincent's, an amputee without lower limbs was fitted with artificial limbs. He is now back at his trade of tailoring, and earning his own living. Twelve similar cases have been fitted with artificial limbs and are now back at work.

A child of four, with deformed legs, had them both amputated and was sent to Jamaica to be fitted with artificial limbs. He returned able to walk, but the deaf boys in the school's artificial limb shop did not approve of the new legs because he could not wear shoes and socks with them. They made new braces and legs for him and fitted them with cork feet. Now the child walks with shoes and socks and long pants.

A blind boy enrolled at the age of fourteen, finished grade school in three and a half years, passed his government certificate exams with high grades, and took two years of high school in one. Then he spent four years at Perkins Institute for the Blind at Watertown, Massachusetts, and took a teachers' training course. With a class of eighteen blind children, he now teaches arithmetic, English grammar, abridged braille, and music. He plays the organ at the school chapel services, also the violin and the accordion. He was a member of the band that appeared

on Haiti's first television show. He speaks fluent French, English and Spanish.

"Our major aim," said Sister Joan, "is to get the child back into normal society. Twelve cases are going to regular school, eight of them with braces and two in wheel chairs. At the age of eight, all our blind children start piano and typing lessons and many of the deaf are taking dancing lessons."

The struggle of the Church against poverty, illiteracy and voodoo is complicated because: (1) only one out of seven children of school age are presently enrolled in school; (2) the bulk of the real national income derives from the farm-family economy at the open markets, on a person-to-person barter basis; it is without records and nontaxable; (3) the family land is divided up among each successive generation of inheritors; as the generations multiply, the productive area available for each family shrinks. It is virtually impossible for the peasants to secure new land.

Although the immediate problem here is the relief of hunger and suffering through improved agricultural production, the long-range solution for Haiti is the education of a generation of business and financial leaders equipped to develop their own commercial enterprises, to expand employment, and to broaden the tax base. Episcopal education is making a notable contribution to this end; but the work is retarded by limited building funds and shortage of Haitian teachers.

SCHOOLS & COLLEGES

PATTERSON SCHOOL for BOYS



Edited Church School on 1300 acre
e. Grades 7-12. Small classes. Gym-
m, sports, swimming, fishing.

Summer camp with tutoring for boys 8
years. Periods 2, 4, or 6 weeks.
r "Happy Valley" catalog, write:

George F. Wiese, Box F
Legerwood Station, Lenoir, N. C.
GE PREPARATORY-CHARACTER BUILDING

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

School for Boys whose mothers are
possible for support and education
Grades: Five to Twelve
College Preparatory

solosome surroundings on a 1600
e farm in Chester Valley, Chester
unty, where boys learn to study,
rk and play.

Rev. Charles W. Shreiner, D.D.
Headmaster
Post Office: Box S, Paoli, Pa.



Founded 1858

he oldest Church School west of the
leghenies integrates all parts of its
rogram—religious, academic, R.O.T.C.,
ocial—to help high school age boys
row "in wisdom and stature and in
vor with God and man." Write

he Rev. Canon Sidney W. Goldsmith, Jr.
Rector and Headmaster
160 Shumway Hall
Shattuck School Faribault, Minnesota

ST. ANNE'S-IN-THE-HILLS INDIAN HILLS, COLORADO

Camp for Girls, 8-15 Years
June 26-August 23
nder the direction of Sisters of
Anne, (Episcopal). Sports,
and Crafts, Music, Riding,
ble Study, etc.

Good Counselors, Chaplain
ember American Camping Assn.

Write Director
2701 South York Street
Denver 10, Colorado

EMPER HALL Kenosha, Wisconsin 90th Year

h School for Girls, Boarding & Day
ugh college preparation and spiritual
g. Music, art, dramatics and homemaking
s. All sports. Junior school department.
ful Lake Shore Campus. 50 miles from
go. Under the direction of the Sisters of
ary. For catalog address: Box F.

THE CHOIR SCHOOL OF ST. THOMAS CHURCH

123 West 55th Street, N. Y., 19, N. Y.



As a chorister this boy daily sings to the glory
of God and learns to know and love the great
music of the Church. He lives, studies and plays
with thirty-nine other boys in grades 5-8.

Living here in the heart of Manhattan during
his school years, he frequently visits the muse-
ums and attends dramatic, operatic and sym-
phonic productions. Happy hours are spent in
the fully equipped gymnasium and in Central
Park.

A housemother and a domestic staff insure his
well-being and comfort. He receives a sound
education from a faculty of eight men, one, his
personal advisor. Classes are small, the atmos-
phere informal and personal. His progress is
carefully evaluated through standardized tests.
When he graduates he will be well prepared
for entrance into a leading preparatory school.

FULL FEE FOR TUITION, ROOM AND BOARD—\$600.

SAINT AUGUSTINE'S COLLEGE

1867 RALEIGH, N. C. 1960

A FOUR-YEAR CLASS "A" LIBERAL ARTS COLLEGE

CO-EDUCATIONAL

FULLY ACCREDITED

Offering A.B. and B.S. Degrees

With Majors in:

Business Administration
Physical Education
Business Education
Music
General Science
Biology
Chemistry

Mathematics
English
Social Sciences
Languages
Elementary Education
Secondary Education
Pre-Professional

Beginning June 20, 1960
Six Week Summer Session
Math and Science Institute for Secondary Teachers

For Further Information Write
The Registrar
James A. Boyer—President

SAINT ANNE'S SCHOOL

18 Claremont Ave.

Arlington 74 Massachusetts

A BOARDING SCHOOL FOR
GIRLS

Fifth through twelfth grade, con-
ducted by the Sisters of Saint Anne,
near Boston. Terms moderate.

Address: The Sister Secretary



IN HISTORIC SAN ANTONIO, home of
the Alamo, Near Mexico, Gulf Coast,
famous Texas ranches. A bilingual city.
Delightful climate. Coeducational.
Christian, sponsored by Texas Presby-
terians. Full accredited 6 degrees,
through masters'. Small classes, ROTC.
Intercollegiate athletic.
ics. "America's most
modern campus."

TRINITY
of Texas

James Woodin Laurie, President
Trinity University, San Antonio, Texas



UPSALA COLLEGE

*A coeducational college of
liberal arts and science dedicated
to Christian higher education*

For Catalogue and other
information write:

DIRECTOR OF ADMISSIONS

UPSALA COLLEGE

East Orange, New Jersey

Other Listings on page 6

FRIEND

FRIENDSHIP is—in a sense not at all derogatory to it—the least *natural* of loves; the least instinctive, organic, biological, gregarious, and necessary. It has least commerce with our nerves; there is nothing throaty about it; nothing that quickens the pulse or turns you red and pale. It is essentially between individuals; the moment two men are friends they have in some degree drawn apart together from the herd.

Without Eros none of us would have been begotten and without Affection none of us would have been reared. But we can live and breed without Friendship. The species, biologically considered, has no need of it. The pack or herd—the community—may even dislike and distrust it. Its leaders very often do.

This (so to call it) “non-natural” quality in Friendship goes far to explain why it was exalted in Ancient and Medieval times and has come to be made light of in our own. The deepest and most permanent thought of those ages was ascetic and world-renouncing. Nature and emotion and the body were feared as dangers to our souls or despised as degradations of our human status. Inevitably that sort of love was most prized which seemed most independent, or even defiant, of mere nature. Affection and Eros were too obviously connected with our nerves, too obviously shared with the brutes. You could feel these tugging at your guts and fluttering in your diaphragm. But in Friendship—in that luminous, tranquil, rational world of relationships freely chosen—you got away from all that. This alone, of all the loves, seemed to raise you to the level of gods or angels.

But then came Romanticism and “tearful comedy” and the “return to nature” and the exaltation of Sentiment; and in their train all that great wallow of emotion which, though often criticized, has lasted ever since. Finally, the exaltation of instinct, the dark gods in the blood. Under this new dispensation, all that had once

commended this love now began to work against it. I had not tearful smiles and keepsakes and baby-softness enough to please the sentimentalists. There was blood and guts enough about it to attract the primitivists. It looked thin and etiolated; a sort of vegetable substitute for the more organic loves.

I have said that Friendship is the least biological of our loves. Both the individual and the community survive without it. But there is something else, confused with Friendship, which the community needs; something which, though not Friendship, is the matrix of Friendship.

In early communities the cooperation of the male hunters or fighters, was no less necessary than the bearing and rearing of children. Long before history began we men have got together apart from the women to do things. We had to. And to like doing what must be done is a characteristic that has survival value.

We not only had to do the things, we had to talk about them. We had to plan the hunt and the battle. When they were over we had to hold a post-mortem and draw conclusions for future use. We liked this much better.

We revelled in technicalities. (“He might have known he’d never get near the brute, not with the wind blowing that way” . . . “You see, I had a lighter arrowhead; that’s what did it” . . . “What I always say is—” . . . “Stuck him just like that, see? Just the way I’m holding this stick” . . .) In fact, we talked shop. We enjoyed one another’s society greatly; we braves, we hunters, bound together by shared skill, shared dangers, shared hardships, esoteric jokes. Away from the women and children.

WHAT were the women doing meanwhile? I should I know? I am a man and never spied on

THE FOUR LOVES by C. S. Lewis

SHIP

One of the great

Christian writers discusses

the least natural of

the Loves of Man

series of the Bona Dea. They certainly often had
s from which men were excluded. When, as some-
happened, agriculture was in their hands, they
like the men, have had common skills, toils, and
phs. Yet perhaps their world was never as em-
cally feminine as that of their men-folk was mas-
e. The children were with them; perhaps the old
were there, too. But I am only guessing. I can
the pre-history of Friendship only in the male

is pleasure in cooperation, in talking shop, in the
al respect and understanding of men who daily see
ested, is biologically valuable. You may, if you like,
d it as a product of the "gregarious instinct." To me
seems a roundabout way of getting at something
a we all understand far better already than anyone
ever understood the word *instinct*. I prefer to call it
panionship—or Clubbability.

is Companionship is, however, only the matrix of
dship. It is often called Friendship, and many
e, when they speak of their "friends," mean only
companions. But it is not Friendship in the sense I
to the word. By saying this I do not at all intend to
rage the merely Clubbable relation. We do not dis-
e silver by distinguishing it from gold.

endship arises out of mere Companionship when
or more of the companions discover that they have
mmon some insight or interest or even taste which
others do not share and which, till that moment,
believed to be his own unique treasure (or burden).
typical expression of opening Friendship would be
thing like, "What? You too? I thought I was the
one."

e can imagine that among those early hunters and
ors single individuals—one in a century? one in a
and years?—saw what others did not; saw that the
was beautiful as well as edible, that hunting was fun

as well as necessary, dreamed that his gods might be not
only powerful but holy.

It is when two such persons discover one another,
when, whether with immense difficulties and semi-arti-
culate fumbings or with what would seem to us amazing
and elliptical speed, they share their vision—it is then
that Friendship is born. And instantly they stand
together in an immense solitude.

In our own time Friendship arises in the same way.
For us, of course, the shared activity and therefore the
companionship on which Friendship supervenes will
not often be a bodily one like hunting or fighting. It
may be a common religion, common studies, a common
profession, even a common recreation. All who share
it will be our companions; but one or two or three who
share something more will be our Friends. In this kind
of love, as Emerson said, *Do you love me?* means *Do*
you see the same truth? Or at least, "Do you *care* about
the same truth?" The man who agrees with us that
some question, little regarded by others, is of great im-
portance, can be our friend. He need not agree with us
about the answer.

Notice that Friendship thus repeats on a more indi-
vidual and less socially necessary level the character of
the Companionship which was its matrix. The Com-
panionship was between people who were doing some-
thing together—hunting, studying, painting, or what
you will. The Friends will still be doing something
together, but something more inward and less widely
shared and less easily defined; still hunters, but of some
immaterial quarry; still collaborating, but in some work
the world does not, or not yet, take account of; still
travelling companions, but on a different kind of jour-
ney.

That is why those pathetic people who simply "want
friends" can never make any. The very condition of

continued on next page



FRIENDSHIP *continued*

having Friends is that we should want something else besides Friends. Where the truthful answer to the question *Do you see the same truth?* would be "I see nothing and I don't care about truth; I only want a Friend," no Friendship can arise—though Affection of course may. There would be nothing for the Friendship to be *about*; and Friendship must be about something, even if it were only an enthusiasm for dominoes or white mice.

WHEN the two people who thus discover that they are on the same secret road are of different sexes, the friendship which arises between them will very easily pass—may pass in the first half-hour—into erotic love. Indeed, unless they are physically repulsive to each other or unless one or both already loves elsewhere, it is almost certain to do so sooner or later. But this, so far from obliterating the distinction between the two loves, puts it in a clearer light. If one who was first, in the deep and full sense, your Friend, is then gradually or suddenly revealed as also your lover, you will certainly not want to share the Beloved's erotic love with any third. But you will have no jealousy at all about sharing the Friendship. Nothing enriches an erotic love so much as the discovery that the Beloved can deeply, truly, and spontaneously enter into Friendship with the Friends you already had; to feel that not only are we two united by erotic love but we three or four or five are all travelers on the same quest, have all a common vision.

The co-existence of Friendship and Eros may also help some moderns to realize that friendship is in reality a love, and even as great a love as Eros. Suppose

you are fortunate enough to have "fallen in love with and married, your Friend. And now suppose it is possible that you were offered the choice of two futures: *Either* you two will cease to be lovers but remain ever joint seekers of the same God, the same beatitudes, the same truth, *or else*, losing all that, you will retain the same love, the same raptures and ardors, all the wild and the wild desire, of Eros. Choose which you please." Which should we choose? Which choice should we not regret after we had made it?

From what has been said it will be clear that in all societies at most periods Friendships will be between men and men or between women and women. The sexes will have met one another in Affection and in Eros, but not in this love. For they will seldom have with each other the companionship in common activities which is the matrix of Friendship.

Where men are educated and women not, where one sex works and the other is idle, or where they do different work, they will usually have nothing to say to each other about their Friends. In a profession (like my own) where men and women work side by side, or in the military field, or among authors and artists, such Friendships are common. To be sure, what is offered as Friendship on one side may be mistaken for Eros on the other, with painful and embarrassing results. Or what begins as Friendship in both may become also Eros.

In one respect our own society is unfortunately a world where men and women never have common work or a common education can probably get along comfortably enough. In it men turn to each other, not only to each other, for Friendship, and they enjoy it very much. And I hope the women enjoy their female Friends equally. Again, a world where all men and women had sufficient common ground for this relationship could also be comfortable.

At present, however, we fall between two stools. The necessary common ground, the matrix, exists between the sexes in some groups but not in others. It is notably lacking in many residential suburbs.

IN a plutocratic neighborhood where the men spend their whole lives in acquiring money, some at least of the women have used their leisure to develop an intellectual life—have become musical or literary. In such places the men appear among the women as barbarians among civilized people. In another neighborhood the situation will be reversed. Both sexes have

l, "been to school." But since then the men have a much more serious education; they have become ers, lawyers, clergymen, architects, engineers, or of letters. The women are to them as children to ts. In neither neighborhood is real Friendship be- en the sexes at all probable. But this, though an overishment, would be tolerable if it were admitted accepted.

he peculiar trouble of our own age is that men and en in this situation, haunted by rumors and pses of happier groups where no such chasm be- en the sexes exists, and bedevilled by the egalitarian that what is possible for some ought to be (and efore is) possible to all, refuse to acquiesce in it. ce, on the one hand, we get the wife as schoolmarm, "cultivated" woman who is always trying to bring husband "up to her level." She drags him to cons- and invites "cultivated" people to the house. It n does surprisingly little harm. The middle-aged e has great powers of passive resistance and (if she knew) of indulgence; "women will have their fads." e something much more painful happens when it is the who are civilized and the women not, and when all women, and many of the men too, simply refuse to gnize the fact.

hen this happens we get a kind, polite, laborious, pitiful pretense. Wherever the men meet, the en must come too. The men have learned to live ng ideas. They know what discussion, proof, and tration mean. A woman who has had merely school ons and has abandoned soon after marriage what- tinge of "culture" they gave her—whose reading e women's magazines and whose general conver- on is almost wholly narrative—cannot really enter a circle.

he can be locally and physically present with it in same room. What of that? If the men are ruthless, sits bored and silent through a conversation which ns nothing to her. If they are better bred, of course y try to bring her in. But the efforts soon fail and, manners' sake, what might have been a real dis- on is deliberately diluted and peters out in gossip, edotes, and jokes. Her presence has thus destroyed e very thing she was brought to share. She can never ly enter the circle because the circle ceases to be f when she enters it—as the horizon ceases to be horizon when you get there.

er grandmother was far happier and more realistic. was at home talking real women's talk to other en, and perhaps doing so with great charm, sense,

and even wit. She herself may be as clever as the men whose evening she has spoiled, or cleverer. But she is not really interested in the same things, nor mistress of the same methods. (We all appear as dunces when feigning an interest in things we care nothing about.)

THE presence of such women, thousands strong, helps to account for the modern disarrangement of Friendship. They are often completely victorious. They banish male companionship, and therefore male Friendship, from whole neighborhoods. In the only world they know, an endless prattling replaces the intercourse of minds. All the men they meet talk like women while women are present.

This victory over Friendship is often unconscious. There is, however, a more militant type of woman who plans it. I have heard one say "Never let two men sit together or they'll get talking about some *subject* and then there'll be no fun." Her point could not have been more accurately made. Talk, by all means; the more of it the better; unceasing cascades of the human voice; but not, please, a subject. The talk must not be about anything.

This gay lady—this lively, accomplished, "charm- ing," unendurable bore—was seeking only each eve- ning's amusement, making the meeting "go." But the conscious war against Friendship may be fought on a deeper level. There are women who regard it with hatred, envy, and fear as the enemy of Eros and, per- haps even more, of Affection.

A woman of that sort has a hundred arts of breaking up her husband's Friendships. She will quarrel with his Friends herself or, better still, with their wives. She will sneer, obstruct, and lie. She does not realize that the husband whom she succeeds in isolating from his own kind will not be very well worth having; she has emasculated him. She will grow to be ashamed of him herself. Nor does she remember how much of his life lies in places where she cannot watch him. New Friend- ships will break out, but this time they will be secret. Lucky for her, and lucky beyond her deserts, if there are not soon other secrets as well.

All these, of course, are silly women. The sensible women, who, if they wanted, would certainly be able to qualify themselves for the world of discussion and ideas, are precisely those who, if they are not qualified, never try to enter it or to destroy it. They have other

continued on next page



FRIENDSHIP *continued*

fish to fry. At a mixed party they gravitate to one end of the room and talk women's talk to one another. They don't want us, for this sort of purpose, any more than we want them. It is only the riff-raff of each sex that wants to be incessantly hanging on to the other.

The preceding pages have, I hope, made clear why, to me at least, it seems no wonder if our ancestors regarded Friendship as something that raised us almost above humanity. This love, free from instinct, free from all duties but those which love has freely assumed, almost wholly free from jealousy, and free without qualification from the need to be needed, is eminently spiritual. It is the sort of love one can imagine between angels. Have we here found a natural love which is Love itself?

BEFORE we rush to any such conclusion, let us beware of the ambiguity in the word *spiritual*. There are many New Testament contexts in which it means "pertaining to the (Holy) Spirit," and in such contexts the spiritual is, by definition, good. But when *spiritual* is used simply as the opposite of corporeal or instinctive or animal, this is not so. There is spiritual evil as well as spiritual good. There are unholy, as well as holy, angels. The worst sins of men are spiritual. We must not think that in finding Friendship to be *spiritual* we have found it to be in itself holy or inerrant. Three significant facts remain to be taken into account.

The first, already mentioned, is the distrust which Authorities tend to have of close Friendships among their subjects. It may be unjustified; or there may be some basis for it.

Secondly, there is the attitude of the majority towards

all circles of close Friends. Every name they give a circle is more or less derogatory. It is at best a "lucky if not a "coterie," a "gang," a "little senate," "mutual admiration society." Those who, in their lives, know only Affection, Companionship, and suspect Friends to be "stuck-up prigs who think themselves too good for us." Of course this is the voice of Envy. But Envy always brings the truest charge, or charge nearest to the truth, that she can think up. This charge, therefore, will have to be considered.

Finally, we must notice that Friendship is very rare in the image under which Scripture represents the relation between God and Man. It is not entirely neglected; far more often, seeking a symbol for the highest love, Scripture ignores this seemingly almost artificial relation and plunges into the depth of what is more natural and instinctive. Affection is taken as the image when God is represented as our Father; Eros, when Christ is represented as the Bridegroom of the Church.

Let us begin with the suspicions of those in Authority. Friendship, I have said, is born at the moment when one man says to another "What! You too? I thought that no one but myself . . ." But the common taste or vision or point of view which is thus uncovered need not always be a nice one. From such a moment art or philosophy or an advance in religious morals might well take their rise; but why not torture, cannibalism, or human sacrifice? Surely many of us have experienced the ambivalent nature of such moments in our own youth? It was wonderful when I first met someone who cared for our favourite author. What we had hardly understood before, now took a new shape. What we had been half ashamed of we now freely acknowledged. But it was less delightful when we first met someone who shared with us a secret dislike. This too became far more palpable and explicit. This, too, we ceased to be ashamed. Even now, whatever age, we all know the perilous charm of a shared hatred or grievance. (It is difficult not to see as a Friend the only other man in college who recognizes the faults of the Sub-Warden.)

Alone among unsympathetic companions, I maintain certain views and standards timidly, half ashamed to avow them and half doubtful if they can after all be right. Put me back among my Friends and in half an hour—in ten minutes—these same views and standards become once more indisputable. The opinion of a little circle, while I am in it, outweighs that of a thousand outsiders: as Friendship strengthens, it

is even when my friends are far away. For we all
to be judged by our peers, by the men "after our
heart." Only they really know our mind and
they judge it by standards we fully acknowledge.
is the praise we really covet and the blame we
dread.

little pockets of early Christians survived be-
they cared exclusively for the love of "the
men" and stopped their ears to the opinion of the
society all round them. But a circle of criminals,
s, or perverts survives in just the same way; by
being deaf to the opinion of the outer world, by
counting it as the chatter of outsiders who "don't
stand," of the "conventional," "the bourgeois,"
Establishment," of prigs, prudes, and humbugs.

THIS is the second in a series of four
articles by Dr. Lewis on the Loves of Man.

the articles are part of his forthcoming
book, THE FOUR LOVES, which will be
published in July by Harcourt Brace and
Company.

THE EDITORS

is therefore easy to see why Authority frowns
friendship. Every real Friendship is a sort of seces-
even a rebellion. It may be a rebellion of serious
ers against accepted clap-trap or of faddists
st accepted good sense; of real artists against
lar ugliness or of charlatans against civilized
of good men against the badness of society or of
men against its goodness. Whichever it is, it will
welcome to Top People. In each knot of Friends
is a sectional "public opinion" which fortifies
members against the public opinion of the com-
munity in general. Each therefore is a pocket of po-
l resistance. Men who have real Friends are less
to manage or "get at"; harder for good Authorities
rrect or for bad Authorities to corrupt. Hence if

our masters, by force or by propaganda about "To-
getherness" or by unobtrusively making privacy and
unplanned leisure impossible, ever succeed in producing
a world where all are Companions and none are
Friends, they will have removed certain dangers, and
will also have taken from us what is almost our strong-
est safeguard against complete servitude.

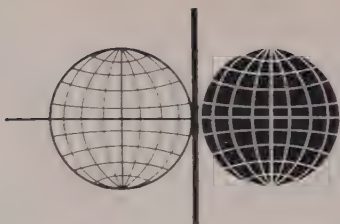
A CIRCLE of Friends cannot of course oppress
the outer world as a powerful social class can. But it
is subject, on its own scale, to the same danger. It can
come to treat as "outsiders" in a general (and deroga-
tory) sense those who were quite properly outsiders
for a particular purpose. Thus, like an aristocracy,
it can create around it a vacuum across which no voice
will carry. The literary or artistic circle which began
by discounting, perhaps rightly, the plain man's ideas
about literature or art may come to discount equally
his idea that they should pay their bills, cut their nails,
and behave civilly. Whatever faults the circle has—
and no circle is without them—thus become incurable.
But that is not all. The partial and defensible deafness
was based on some kind of superiority—even if it
were only a superior knowledge about stamps. The
sense of superiority will then get itself attached to the
total deafness. The group will disdain as well as ignore
those outside it. It will, in effect, have turned itself
into something very like a class. A coterie is a self-
appointed aristocracy.

I said above that in a good Friendship each member
often feels humility towards the rest. He sees that they
are splendid and counts himself lucky to be among
them. But unfortunately the *they* and *them* are also,
from another point of view *we* and *us*. Thus the transi-
tion from individual humility to corporate pride is very
easy.

It was once at some kind of conference two clergy-
men, obviously close friends, began talking about "un-
created energies" other than God. I asked how there
could be any uncreated things except God if the Creed
was right in calling Him the "maker of all things visible
and invisible." Their reply was to glance at one another
and laugh. I had no objection to their laughter, but I
wanted an answer in words as well.

It was not at all a sneering or unpleasant laugh. It
expressed very much what Americans would express
by saying "Isn't he cute?" It was like the laughter of

continued on page 38



worldscene

PRAYERS ARE NEEDED—

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, has urged all Anglicans to pray for a solution of the critical racial situation in the Union of South Africa on May 31, the fiftieth anniversary of the Union's formation. A form of prayer has been suggested by the Rev. Trevor Huddleston, who was exiled by the South African government in 1956 for advocating an end to racial segregation: "God bless Africa, guard her children, guide her rulers, and give her peace." ● Commenting on the South African situation, the Archbishop of Canterbury urged Christian people to keep in mind that the Church there has been virtually silenced, and that "almost any adverse comment on the state of affairs may be treated as an offense." Dr. Fisher cited a message sent by the Archbishop of Capetown, Joost de Blank, in which Bishop de Blank spoke of "the determination of his church people to stand by their faith, and especially of the steadfastness of African clergymen and congregations in locations and townships which have suffered violence. Praising God for their witness," Dr. Fisher said, "we must pray that they may be strengthened to resist the evil of apartheid and to overcome it in themselves and others by the power of the love of God." ● After mentioning the Anglican Communion's long-standing opposition to apartheid, Dr. Fisher said that the Archbishop of Capetown "asks us to pray especially that the government will begin to consult with leaders of all races who believe in reconciliation."

ABSENTEES FROM HIS-

TORY?—In South Africa itself, Anglican prelates continue to protest the government's racial policies. The Rt. Rev. Richard Ambrose Reeves, Anglican Bishop of Johannesburg, left the country to avoid arrest after he had attacked the police action at Sharpeville, where seventy-two African demonstrators were killed. In a subsequent message, Bishop Reeves wrote, "As Christians, we dare not pretend that we have no responsibility for all that is happening in South Africa. . . . To do that would make us absentees from history." ● Another outspoken opponent of

apartheid is the Anglican Archbishop of Capetown, Joost de Blank, who has repeatedly appealed for church action against racial injustice. "For justice," Bishop de Blank says, "the Church must be seen to be a Church by the highest in the land and the humblest African languishing in jail." The bishop has also warned of a growing Christian feeling among South African Negroes as a result of the apartheid policy. "If the Christian faith is doomed in Africa," he states, "the idea of white supremacy . . . will be rightly blamed as the primary cause of its destruction." Bishop de Blank's stand has involved him in serious controversy with the Dutch Reformed Churches, which he considers to be identical with the government and its racial policies. He has declared that, unless the Dutch Reformed Churches repudiate apartheid, other churches should cease to be "associated with them in council or federation." ● The World Council of Churches, after a meeting with a personal representative of Bishop de Blank, sent one of its associate general secretaries, Dr. Robert S. Heimer, to South Africa to investigate the racial situation and consult with religious leaders.

CALL TO UNITY—Patriarch

Athenagoras I of Istanbul, spiritual head of 15 million Eastern Orthodox believers throughout the world, has called for renewed efforts toward unity on the part of all Christian churches. In his Easter message the seventy-three-year-old patriarch said it is "not possible for us to accept this division should be continued and perpetuated to the detriment" of Christ's work. ● Patriarch Athenagoras, in his Easter encyclical, should distinguish all Christians from their followers. "The barriers which the ages have raised between the Christian denominations," he wrote, "do not make impossible their mutual approaching each other again, and their coming together, now that in recent times the expression of good will on the part of Christian leaders gives cause for comfort and enlightenment." ● Patriarch Athenagoras has on several previous occasions indicated his desire for greater understanding among all Christian groups and the uniting of spiritual forces against the dangers of the world.

world

scene

Communism, atheism and materialism. "We are divided by so few things, leave them aside," he urged in a Christmas appeal last December while touring the Middle East. He stressed at that time, however, the difference between "union" and "unity," asserting that "a dogmatic union" between the Orthodox and Roman Catholic Churches is "impossible." Unity, he explained, means harmony, accord, conformity between the Churches, while union signifies their uniting into one. • Under the patriarch's sponsorship, the first Pan-Orthodox meeting since 1921, scheduled to be held at Rhodes, Greece, next September, is expected to result in the formulation of an Eastern Orthodox statement on Christian unity.

SALARIES UP IN CHURCH-RELATED COLLEGES—College faculty salaries have risen an average of 10.6 per cent throughout the nation in the last two years, the U.S. Office of Education reported last month. Salaries are increasing more rapidly in private colleges, most of which are church related, than in state or municipal colleges. Average salaries in the private colleges, however, still lag substantially behind those paid in state universities. • The average faculty stipend in private colleges during the present 1959-60 academic year is \$6,510 a year, compared with \$5,700 in 1957-58. Average faculty salary paid in the undergraduate colleges of state and municipal universities is \$7,040 this year, compared with \$6,470 two years ago. The average salary of full professors in private colleges is \$8,850 a year, against \$7,360 two years ago, a gain of 20.2 per cent. The stipend for full professors at state universities has increased to an average of \$9,350 a year, compared with \$8,530 two years ago, an increase of only 9.6 per cent. • For other faculty ranks, the average salary of associate professors is now \$6,700 in private colleges, and \$7,430 in state schools; assistant professors draw \$5,720 in private colleges and \$6,330 in state universities. Instructors draw an average of \$4,840 in private colleges and \$5,250 in state universities.

LUTHERANS FORM NEW CHURCH BODY—Church history was made last month when three major Lutheran groups united to form the American Lutheran Church. Participating in the merger—which crowns more than ten years of negotiations—were the American, Evangelical, and United Evangelical Lutheran churches. The new denomination has a membership of 2,258,092 baptized persons in more than 5,000 local congregations in the U.S. and Canada. Its headquarters will be in Minneapolis.

Episcopal Church Shield



Size, 4 x 5"

Polychromed in color of hard resin plaster in relief. Ready for hanging. Boxed, \$4.00

Shields of Apostles and major Saints available. Write us for details.

Postage paid on cash orders.

Morehouse-Barlow Co.

14 E. 41st St., New York 17
29 E. Madison St., Chicago 2
261 Golden Gate Ave., San Francisco 2

Tenth Annual Personally Conducted

PILGRIMAGE TO MEXICO

July 18-August 5

An unusual opportunity for young people, adults and families to see Mexico under personal and experienced direction with Mexican escort. Avoid disappointment by making reservations early. Surprisingly low all-expense cost while in Mexico, except meals. For particulars address: **The Rev. G. C. Stutzer, P. O. Box 1788, Okmulgee, Okla.**

THE BISHOP WHITE PRAYER BOOK SOCIETY

affiliated with

THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA

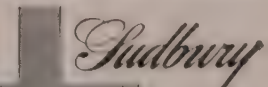
Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

*The Book of Common Prayer—Pew Size
The Church Hymnal—Melody Edition*

Each request must be endorsed by the Bishop of the Diocese.

Apply

The Rev. Allen Evans, D.D., S.T.D., Secy.
P. O. Box 81 Philadelphia 5, Pa.



Manufacturers of Church Worship Aids exclusively for over a quarter of a century... Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 17 70 Pearl St., Brookline 46, Mass.



VESTMENTS
*Choir
and
Pulpit*

**Stimulate
Summer
Attendance**

A complete selection of styles and materials. Send today for FREE catalogs; C-92 (Choir Vestments); J-92 (Junior Vestments); P-92 (Pulpit Vestments).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 5000 N. HARNEY ST.
NEW YORK 1, N.Y. CHICAGO 1, ILL. LOS ANGELES 26, CAL.
306 Fifth Ave. 226 N. LaSalle St. 1624 N. Chicago Blvd.

Raise ---- --Money!

Send today for free sample of Mrs. America's favorite metal sponge, plus details of generous cooperative plan that has helped so many organizational groups raise money. Write to Gottschalk Metal Sponge Sales Corp., Dept. 26, Philadelphia 40, Pa.

**GOTTSCHALK
METAL SPONGES**

The American Church Union

The Church's largest unofficial organization dedicated to teaching and maintaining the Apostolic Faith. Membership includes subscription to the monthly American Church News. For information, write:

American Church Union
347 Madison Avenue, New York 17, New York



WOMEN!

Offer yourselves
to Christ through
His Church in

THE OFFICE OF DEACONESS

Write to The Deaconess-in-charge, Central House for Deaconesses, 1906 Orrington Ave., Evanston, Illinois.



**BEAUTIFUL
CHURCH FURNITURE**
by inspired craftsmen
Svoboda
CHURCH FURNITURE COMPANY, INC.
KEWAUNEE, WISCONSIN

ST. MONICA'S HOME
125 HIGHLAND ST.
ROXBURY 19, MASS.
under care of
Sisters of St. Margaret

NO COMMERCIALS NEEDED—A recent propos

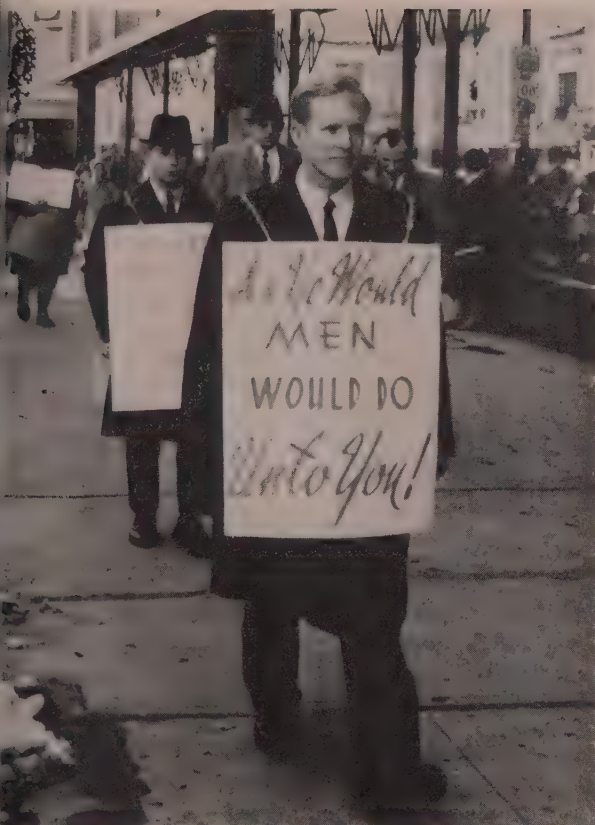
a group of promoters to establish a \$15 million "Bible Storyland" in San Bernardino County, Calif., has drawn vigorous protests from clergy and laity of Southern California. A resolution of protest voiced by the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, and the Executive Council of the Diocese, in support of the stand by the Episcopal priests and congregation in the Cucamonga area, joined in the formal protest made by the interdenominational Ministries of Upland and Ontario. The resolution stated in part: "The protest most vigorously this blasphemous use of Holy Scripture for the purposes of an amusement park. We believe the prospectus seriously distorts the sacred history of both Christians and Jews and holds it up to ridicule."

PLAGUE OF THE PIGEONS—Pigeons are pl

the Rev. Charles D. Kean, rector of the Church of the Epiphany in Washington, D.C. In a recent communication entitled "Pigeons and the People," the embattled clergyman told his parishioners about the church's contest against the birds. • Battle was begun by the pigeons whose numbers, personal untidiness, and fondness for loud cooing in the middle of Morning Prayer made them a disruptive influence in the parish. After futile efforts with "mop, bucket and detergents," Epiphany took the offensive by putting up a net of repellant around its windows. But this hardened into a substance the pigeons seemed to find a more comfortable roost than cold. Then the church tried mechanical snakes. To these the pigeons reacted first with terror, then with terrorism. "They circle around, zoom in and dash the snakes to the sidewalk below," Dr. Kean related. • Epiphany's tactics met total failure, the pigeons launched a counter-offensive. They moved into the church ventilators, and even into the sanctuary and attacked church personnel. A complete (and costly) set of screens stopped this, but left the basic problem worse than before. So the rector, in final desperation, rented pigeon traps from a exterminator. Once trapped, the pigeons meet a humane and painless death. "Since November we have accounted for over 200 pigeons," states Dr. Kean's communiqué. "But the pigeons have retaliated with propaganda warfare. By planting stories in the newspapers, the pigeons succeeded in attracting sympathizers, and we at Epiphany have been under continued pressure not only from the pigeons themselves but from pigeon-lovers. At this point, the war is far from over."

FACTS AND FIGURES—In the last ten years

Roman Catholic Negro population increased three times as fast as the general Negro population, a Roman Catholic source reports. • Editions of the Scriptures have now been published in a total of 1,000 languages and dialects, according to the American Bible Society. Complete Bibles are available in 219 languages, complete New Testaments in 271 others, and at least one book of the Bible in an additional 1,000 languages. There are still perhaps 1,000 tongues in which no part of the Bible has yet been published.



Students from Union Seminary (Presbyterian), Richmond, Va., join college students protesting segregated lunch counter service at a downtown department store. "As Christians, we see segregation based on as evil," the seminarians said.

Christian Dilemma In the South

The former editor of Episcopal Church-
news finds that southern Episcopalians
are often bewildered but quietly deter-
mined to seek Christian answers to a
crisis complicated by tradition, preju-
dice, and human selfishness.

By WILLIAM S. LEA

THE Church in the South today is
battered and confused. Con-
fronted by extremists on one side
who would like to use force and
expulsion in order to eradicate
segregation overnight and by those,
on the other hand, who resist any
change whatsoever, southern church-
es are divided and uncertain.
Those who try to think as Chris-
tians find themselves in a serious
dilemma. They discover that they are
caught between the position of the
ideal perfectionists who deal only
in absolutes, and the more practical
realists who realize that in a sin-
ful and a selfish world the patterns of
human behavior cannot be changed
overnight.
Race relations have long been a
major concern of the Church. The
Christian ideal in these matters has
been stated clearly and unequivocally

by the Anglican Congress, the Lam-
beth Conference, and by General
Convention and Provincial resolu-
tions throughout the Episcopal
Church: segregation is wrong. Long
before the Supreme Court decision,
the Church in the South had taken a
prominent lead in the promotion of
racial understanding. The difficulty,
however, comes in the application of
the ideal to the actual, in putting our
principles to work in the concrete
circumstances of the southern com-
munity.

Any clergyman or Christian lay-
man who tries to be objective in the
matter of segregation and to state a
critical opinion based upon Christian
moral principles is apt to meet a vio-
lent reaction today. A person who
speaks forthrightly on the racial issue
seems to many of his fellow parish-
ioners to be a traitor.

The southern tradition has, for
many, been an idyllic way of life in
the "once upon a time" of yesterday.
Today, this southern dream, this
image which has for so long been
cherished, is threatened. But this
didn't happen suddenly. It began
long before that day in May, 1954,
when nine black-robed Justices of
the Supreme Court in far away
Washington, D. C. decided that seg-
regation in southern schools must
end. The Dixiecrat revolt of 1948
was the culminating expression of a
new kind of regional defiance.

In 1952 southerners may have felt
that Mr. Eisenhower was on their
side in the business of States' Rights,
but when his administration filed a
brief before the Supreme Court ask-
ing for the end of segregation they
felt betrayed and isolated. This has

continued on next page

led to an unreasoning hostility and to an irrational sense of injustice. This produces an atmosphere in which men are finding it difficult to hear the Christian moral demand, even when it is proclaimed.

This is true, despite the fact that the South has long prided itself on being Christian. The heart of the South often has been called the "Bible Belt," but the Bible has been having some strange interpreters in this part of the country recently. Just as in South Africa, so in the southern part of the United States today extreme positions of racial apartheid are defended by Biblical texts. The mixing of the races is said to be contrary to the Law of God.

Despite this popular southern notion—indeed in the face of it—several of the strongest churches have spoken boldly in favor of desegregation. It is when the individual parish priest stands up to speak that the trouble begins. If he defends the Christian position and insists upon integration as a moral principle, he is apt to be labeled an impractical idealist, or a traitor, or even a Communist.

In the difficult day, what is the Church in the South actually doing? What is the Church saying? To answer these questions I have talked to many of my fellow southerners. I have exchanged letters with many more of them. I shall not use their names in this article because one of the sad aspects of the present situation is that many of our best people cannot say in public what they feel deeply in their hearts. If these men did, they would lose contact with their own people, and their effectiveness might come to a sudden stop.

One distinguished southern editor, and a loyal layman of the Episcopal Church, told me that "as for the part the Church is playing in integration, the ministers, generally speaking, are far out ahead of their congregations."

Here is one of the most difficult aspects of the Church's problem. This can become more serious if pres-

sure is brought to bear in trying to force a Christian stand on the racial issue before the people are ready to hear it. Several southern bishops have told me that resolutions on this issue which originate in New York, or which come from agencies of the national Church, often do more harm than good. I quote one southern bishop directly: "the atmosphere has become better (in our area) but is periodically set back by some of the pronouncements of our national Church and other Churches." These words are from one who has been heroic in the statement of the Christian ideal in his diocese.

There is little evidence of any active program for desegregation in southern parish churches. Few parishes in the South even have what might be called "token integration," although many parishes have had Negroes attending their services regularly for generations. This is not as easy today as it was ten years ago. I know of one parish in South Carolina, for example, which in the days before the Supreme Court decision used to have a few Negroes in the congregation—but which recently faced a major parish crisis because one Negro soldier came to church with a white buddy from a nearby army training camp.

It has been said that in the matter of racial discrimination the Church, despite all of its proclamations, is one of the worst offenders. A bishop wrote to me as follows: "One mission in our diocese is integrated to the extent that on the first Sunday in July of last year I confirmed a colored man and his son. The people knew that this was in the offing, and about fifty per cent of the congregation has simply quit coming and quit contributing to the Church, although very few of them have transferred elsewhere." In this same diocese, on the other hand, the summertime youth conference has been integrated since 1955, and the bishop has spoken boldly and from a deep Christian conviction about the race question in several of the diocesan con-

vention addresses which he has given since his consecration.

There have been several instances where clergymen have met openly with their people in positions of integration. Many of the churches have had to stand considerable verbal abuse. Bishops and clergy continue to get anonymous, threatening, letters. Undoubtedly the Church has some support because of its position. One bishop pointed out to me, however, that "there have been those who have come forward on the other side, also."

Despite this rather gloomy picture there are, nevertheless, certain signs of hope. It is true that communion between the races has broken down in many places, that tensions have increased alarmingly in the few months, and that things are likely to get worse before they can get better. But where the Church has followed what one bishop has called "the ministry of reconciliation," real progress in racial understanding has often been made.

We could cite many examples of the undramatic but steady influence of Christian opinion, and also the influence of churchmen who are learning to work slowly and with patience to solve problems which generalize from tradition, economic necessity, human selfishness have produced. The Church has, in certain places, been instrumental in creating commissions on Human Relations. Study groups have been held in many areas, and in certain cities the Episcopal Church has been successful in bringing leadership into some of the community approaches to the problem.

What can we say of the future? This is the most difficult question of all, and there is no ready or simple answer.

Many Negro Christian leaders fear that our minds may become so sensitized to the problems of civil rights and that they must, therefore, keep the issue alive by whatever means possible. One of the most common of these means employed is

A Southerner who now lives in the West, the Very Rev. William S. Lea is Dean of the Cathedral of St. John in Denver, Colorado. Although born in the State of Washington, Dean Lea was brought up in Tennessee and served as rector of parishes in Tennessee, North Carolina, and South Carolina from 1937 to 1956. Dr. Lea was editor of the *Episcopal Churchnews* in 1956 and 1957 and has been an associate editor of *The Living Church* since 1957. He is a member of the General Convention's Church Magazine Advisory Board.



the passive resistance movement led "sit-ins." Negro leaders insist that all that they really want is full citizenship with equal opportunities to vote, equal opportunities in education, and equal opportunities in employment.

One prominent Negro educator, a distinguished layman in the Episcopal Church, told me, however, that there was a real danger that Negroes might become so concerned about their rights that they forget that they have responsibilities as well. He felt that the Church, itself, should say no to its Negro members and he pointed out that the young Negroes of the day expect the Church to speak on all sides of this matter. He warned me, also, that some young Negro intellectuals have become disillusioned about religion because often it seems irrelevant to them. One of these young intellectuals said to me: "I used to think Christians practiced what they preached, but now I wonder."

White extremists, on the other hand, draw awful pictures of what might happen when, as Ralph McGill expressed it in an *Atlantic Monthly* article a few years ago, "the children drink out of the same bucket." Dr. McGill insisted that the white extremists really do fear a "monopolized" race and that they say that they will die before they will agree to this. And, he added, they really mean it.

In between the extreme positions

which men take stands the southern "moderate," the so-called "average" southerner who really wants to call himself a loyal Christian and desires to be a faithful member of his church. He quite honestly believes that the separation of the races by law is best for both. He feels that today he is deeply misunderstood by people in other parts of the country and that he is a victim of a great injustice. At the moment he is not willing to listen to preaching from the outside.

In such a situation as this, the Christian clergyman in the South does not dare to move too far ahead of his people too swiftly. He must have the patience and the love and the intelligence to lead his people only so fast as they are able to travel. The men who learn the art of doing just this will be the most effective leaders. In the meantime, such men suggest a moratorium on pronouncements by those who live at too safe a distance from the battle line.

As one tries to review the racial issue as it is being faced by southern churchmen, he must realize that it is anchored deep in the emotions, the traditions, and the prejudices of a proud people. These elemental emotions are hardly rational. There are many different ideas about what ought to be done. Good and honest men often disagree and it takes a great deal of understanding on the part of everybody concerned if peace within the family of God is to be

preserved. Peace at any price may not be desirable; but strife, just for strife's sake, is futile and only gives encouragement to the powers of evil. Conditions vary from region to region and therefore, progress will be uneven. It will be difficult, if not completely impossible, to develop a uniform policy for the entire Church in this area.

All in all, our Church in the southern dioceses is making a quiet but effective witness to Christian principles and ideals in a difficult day. Politicians will continue to try to keep the issues at a boiling point for their own selfish political advantage. There are powerful economic factors involved on all sides of the question; the lower class of white people will continue their struggle for status by trying to remain one step above the Negro.

It is not always easy to accept the clear moral choice which a Christian man must make. A few bishops and a few clergy have tried to hide under a cloak of silence. Some men have actually compromised. But the vast majority of clergy and lay persons in the South are trying sincerely to find the really Christian answer in this matter.

Here is our greatest hope. Because of this I can readily agree with those southern church leaders who say that their brother churchmen in other parts of the country can help them more by their prayers than by their pronouncements.



Are your stained glass windows and other valuable articles properly insured?

Effective, economical protection providing practically "all risk" coverage for glass, silver, organs and other valuable articles and equipment, is available through our Fine Arts policy. The removal of these important items from the fire insurance contract often results in premium savings. Write for complete information.



the **CHURCH** FIRE INSURANCE CORP. AGENCY CORP.

Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

DEAF MAN PERFECTS SMALLEST HEARING AID

ST. PAUL, MINNESOTA—(Special)—A remarkable midget hearing aid has been perfected by a man who has been hard of hearing for nearly ten years.

This small aid has no dangling cords or separate transmitting units and represents a most unusual idea and design in a product for the hard of hearing.

It is especially made for those people who can hear but not understand. This new hearing instrument provides "ear-level" hearing with the wearer picking up speech, sounds, television, and radio at his ear rather than at a transmitter located in the wearer's clothing.

Due to the use of 4 transistors, the user cost is extremely low and the instrument weighs approximately 1/4-ounce. It is about the size of a sewing thimble.

Write to F. R. Lane, Dept. W-605 or call at 1633 Eustis Avenue, St. Paul 1, Minnesota. You will receive full information without any obligation whatever.

subscription form for the **EPISCOPALIAN**

• Please bill me for ☐ 1 year @ \$3 ☐ 2 years @ \$5

NAME _____

ADDRESS _____

CITY _____

ZONE _____

STATE _____

PARISH _____

DIOCESE _____

(Signed) _____

• Mail to: THE EPISCOPALIAN, Box 199, Madison Square Station, New York 10, New York

THE FOUR LOVES

continued from page 31

jolly grown-ups when an *enfant terrible* asks the sort of question is never asked. You can hardly imagine how inoffensively it is done, nor how clearly it conveys the impression that they were aware of living habitually on a higher plane than the rest of the world that they came among us as known among churls, or as grown-ups among children. Very possibly I had an answer to my question, but I knew that I was too ignorant to know it. If they had said in so many words "I'm afraid it would take a long time to explain," I would not be contributing to them the pride of Friendship.

The glance and the laugh are a real point—the audible and visible embodiment of a corporate superiority taken for granted and uncealed. The almost complete offensiveness, the absence of any parent wish to wound or exult (I were very nice young men) I underline the Olympian attitude. Here was a sense of superiority so secure that it could afford to be erant, urbane, unemphatic.

My two nice young clerics were on a high intellectual level, the same feeling of corporate superiority can possess a group much more commonplace friend. It will then be flaunted in a certain way. We have all seen this by the "old hands" at school in the presence of a New Boy, two Regulars in the Army before a "Temporary"; some by very loud and vulgar friend impress mere strangers in a bar or a railway carriage. Such people are very intimately and esoterically in order to be overheard. Even a man who is not in the circle must be shown that he is not in it. In the Friendship may be "about" most nothing except the fact that it excludes. In speaking to an Outsider each member of it delights to mention the others by their Christian names or nicknames; not although but because, the Outsider does not know who he means.

A man I once knew was subtle. He simply referred to

as if we all knew, certainly to know, who they were. "As Lord Button once said to me he would begin. We were all young. We never dared to admit that we hadn't heard of Richard. It seemed so obvious that everyone who was anyone he should be a household word; "not to him argued ourselves un- "Only far later we came to find that no one else had heard of him either.

can thus detect the Pride of Friendship in many circles of friends. It would be rash to assume our own is safe from its danger; of course it is in our own that we should be slowest to recognize it. Danger of such Pride is indeed inseparable from Friendly Friendship must exclude. From innocent and necessary act of finding to the spirit of exclusiveness is an easy step; and thence to degrading pleasures of exclusiveness.

Sometimes a circle in this condition begins to dabble in the world of practice. Judiciously enlarging it to admit recruits whose share in the original common interest is negligible but who are felt to be (in an undefined sense) "sound men," becomes a power in the land. Membership in it comes to have a political importance, though politics involved may be only that of a regiment, a college, or a social circle. The manipulation of committees, the capture of jobs (sound men), and the united front against Have-nots, now become its principal occupation, and those who once met to talk about poetry now meet to talk about lectureships or livings.

Notice the justice of their doom. "But thou art and unto dust shalt thou return," said God to Adam. In a circle which has thus dwindled into a society of wangers, Friendship has been back again into the mere practical companionship which was its origin. They are now the same sort of body as the primitive horde of hunters. Hunters, indeed, is precisely what they are; and not the kind of hunters I most respect. Friendship, then, like the other

Natural loves, is unable to save itself. In reality, because it is spiritual and therefore faces a subtler enemy, it must, even more wholeheartedly than they, invoke the divine protection if it hopes to remain sweet. For consider how narrow its true path is.

In reality, a few years' difference in the dates of our births, a few more miles between certain houses, the choice of one university instead of another, posting to different regiments, the accident of a topic being raised or not raised at a first meeting—any of these chances might have kept us apart. For a Christian, there are, strictly speaking, no chances. A secret Master of Ceremonies has been at work. Christ, who said to the disciples, "Ye have not chosen me, but I have chosen you," can truly say to every group of Christian friends, "You have not chosen one another, but I have chosen you for one another." Friendship is not a reward for our discrimination and good taste in finding one another out. It is the instrument by which God reveals to each the beauties of all the others. They are no greater than the beauties of a thousand other men; by Friendship God opens our eyes to them. They are, like all beauties, derived from Him, and then, in a good Friendship, increased by Him through the Friendship itself, so that it is His instrument for creating as well as for revealing. At this feast it is He who has spread the board and it is He who has chosen the guests. It is He, we may dare to hope, who sometimes does, and always should, preside. Let us not reckon without our Host.

Not that we must always partake of it solemnly. "God who made good laughter" forbid. It is one of the difficult and delightful subtleties of life that we must deeply acknowledge certain things to be serious and yet retain the power and will to treat them often as lightly as a game. But there will be a time for saying more about this. For the moment, I will only quote Dunbar's beautifully balanced advice—

Man, please thy Maker, and be merry,

And give not for this world a cherry.

New Design U.S. FLAGS

ALSO EPISCOPAL FLAGS



Do your church flags need replacing? Write for our free catalogue and factory prices on U.S. and Episcopal flags for Churches, Sunday Schools, etc. All sizes available in rayon, taffeta or bunting. Write today for free catalogue and direct-factory price list.



Regalia Mfg. Co., Dept. 34, Rock Island, Ill.

THE RETIRING FUND FOR DEACONESSES

Of the Protestant Episcopal Church in The United States of America

This New York corporation provides important aid for retired Deaconesses of the Church. Contributions for its corporate purposes will assist in giving them greater aid. Communications may be sent to the Fund in care of

First National City Trust Company
22 William Street, New York 15, N.Y.

If Your Child Is a Poor Reader

See how The Sound Way To Easy Reading can help him to read and spell better in a few weeks. New home-tutoring course drills your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to full year's grade in reading skill in 6 weeks. Write for free illustrated folder and low price. **Bremner-Davis Phonics**, Dept. X-108, Wilmette, Ill.

AN INSTRUCTED COMMUNION SERVICE

A suggested form of instruction or running explanatory commentary on the Service of Holy Communion, particularly appropriate for Church Schools and those being prepared for Confirmation. In booklet form, 50¢.

CHURCH & RELIGIOUS SUPPLY HOUSE, INC.
110 Pearl Street Buffalo, N. Y.

YOUR COAT OF ARMS has symbolized your family name for centuries, a priceless heritage. Use it and benefit from the distinction it confers. Any coat of arms, British or European searched, sketched, described \$4.00: 11 x 14 "achievement" in full color in a display folder suitable for framing \$20.00. **FREE INFORMATION** on family, church and organization heraldry. **V. H. Tatum**, 1352 Bains Street, Cincinnati 2, Ohio. Member the Heraldry Society, East Knoyle, Wilts, England.

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwriting. Nine courses.

OBJECTIVE: To teach understanding and practice of the Episcopal faith.

PRICES: Pupils' work books, each ... \$1.10
Teachers' manuals I, II, III, each ... \$5.00
Teachers' manuals IV to IX, each ... \$7.50

No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

P. O. Box 221, Larchmont, N. Y.

FUND RAISERS

Sell HAND MADE COPPER JEWELRY for your project. We'll send choice selection on consignment. Pay after the drive for items sold, return balance.

DIO HOFFMANDO

201-F Day Street New Haven 11, Conn.



By
Malcolm
Boyd

FOCUS

"The author considers the who, what, when and where, and how of evangelism and throws new light on questions every parish would do well to consider. Particularly fine is his chapter on the image of our evangelism in which he urge parishes to take honest stock of what their communities think of them."

—Lee H. Bristol, Jr.
Price, \$1.80



By
Harry
Hutchison

The BEATITUDES and MODERN LIFE

"I am convinced that Christianity is the most practical and relevant religion for twentieth-century living, and I believe that the Beatitudes—by what they plainly state and by what they clearly imply—contain the heart of religion."

—Harry Hutchison
Price, \$2.25



By
Robert E.
Tenwilliger

RECEIVING the WORD of GOD

"The chapter *Receiving the Word of God in Preaching* is worth the price of the book alone. This book handles profound theological areas with directness and simplicity. He has something to say and he wants to be understood."

—Elmer S. Hjortland
Price, \$2.75

(Postage paid on cash orders)

Morehouse-Barlow Co.

14 E. 41st Street, New York 17
29 E. Madison Street, Chicago 2
261 Golden Gate Avenue, San Francisco 2

Books

Conducted by EDWARD T. DELL

Called But Not Chosen

The Thirteenth Apostle, by Eugene Vale. 347 pp. New York, Scribner's. \$4.50.

WHEN I am informed by the dust jacket that a novel is "superbly written adventure fiction, but much more, adventure extended beyond reality into the mind and soul of a man," I hope for the best, but don't count on it. The current literary scene is full of grandiose attempts to probe man's mind and soul; most of them fade away into a shallow religiosity or warmed-over psychology.

But by the time I was a third through *The Thirteenth Apostle*, the novel had convinced me that the jacket blurb was sober truth. True, this is not a completely even book. It slips at times into clumsy writing, and grows discursive and preachy where the action or thoughts of the characters might better carry the weight of meaning. These, however, are minor defects in a novel that otherwise stands out as one of the majestic achievements of recent fiction.

The central character is Donald Webb, American consul in the main port city of a Central American country. When he first appears, we see him as a man with a passion for tidiness and precision, a person who has no great hopes, no wild idealisms; in short, someone who has accepted a diminished life and is reconciled to it. Then he meets a minor artist, Crispian, who in a gentler way seems to have a Van Gogh passion to tear his way to the heart of reality.

After a few contacts between the two men, Crispian goes his way. Rumors come that he is dead. There are reports also of a mysterious painting he has been doing of the Crucifixion. More gripped by the mystery than he quite

realizes, Webb sets out to find Crispian and the painting. With the aid of a native priest, Padre Paolo, who confesses to his lover's quarrel with God, "I love Him and know Him no more," Webb plunges through a landscape which is at once realistic and symbolic. He comes to know the fecund terror of the jungle. He abandons first his horse and eventually his burro, as his journey moves from the jungle to a mining town, to a village, and finally beyond.

Meanwhile, Webb discovers Crispian's painting and finds himself depicted as "the Thirteenth Apostle"—one of those "who were called but not chosen." He knows now that he represents the anonymous men of good fortune from whom the future derives its strength of survival. But the central figure of the painting is missing. Crispian is apparently discontented with his role. He has torn out the head of Christ. Webb must go further to find that. He suspects it will be somewhere in Zapar, a small Indian village near the peak of the majestic and terrifying mountain, El Sol.

Still accompanied by the Padre, Webb sets out to climb the formidable mountain. His journey turns into a nightmarish odyssey of physical and psychological terror. The mountain begins speaking to him, probing his consciousness and conscience, reproaching him for turning aside from his earlier idealism and making peace with life on inadequate terms. He is pushed inward upon himself. Event by event, his earlier life reappears before him. He sees the wrong turnings he took, the refusals that have made of his life a shriveled and fearful compromise. The terrors of the climb strip away his defenses and his rational certainties. At last he comes to know himself, to know God, and to sense with an inner

ty that death is the illusion of the
onalist, not the final ironic word of
bare summary of the mountain
b is a poor substitute for Mr. Vale's
verful and evocative description. And
ould be unfair to the reader to say
at Webb finds at Zapar and how the
y ends. It is enough to emphasize
this is genuinely an amazing novel,
ts insight into the human soul and
picture of a man coming at last to
nowledge of self and God.

The focus is constantly on Webb him-
self, so much so that a number of poten-
tially interesting characters—such as
n Hernandez, who cannot rest in
ce unless he can prove God scien-
tically—are developed only insofar as
y impinge upon the consul in his
grimage of self-discovery. Indeed,
s is a modern *Pilgrim's Progress*,
roughly Twentieth Century in the
ticular terrors and challenges de-
ted, but written on a level of religious
derstanding rare in any century.

—CHAD WALSH

**The Liturgical Renewal of the
Church**, edited by Massey H. Shep-
herd, Jr. Contributors: Arthur Lich-
tner, W. H. Nes, John O. Pat-
erson, Arthur C. Piepkorn, Massey
Shepherd, Jr., and Theodore
Wedel. 160 pp. New York, Oxford
University Press. \$4.50.

IT is difficult to imagine that there
is anywhere today Episcopal parishes
that have not been affected by the liti-
urgical movement of our time. This is in-
deed a pervasive movement, and its
influence has been felt widely. Move-
ments enlist support and engage con-
roversy, this one no less than any other,
at the addresses contained in the book
hand are far from partisan.

The contribution of this book is that

it puts the liturgical movement in per-
spective. The use of the word *renewal*
in the title is itself significant, for the
word looks in two directions. It looks
back to the word *liturgical* and thereby
emphasizes the need for Anglicans to
conserve and make use of their rich
tradition, a tradition seen here quite
properly as one which ranges over the
whole sweep of the Church's history.

Renewal in the title also looks for-
ward to the word *Church*, and in this
the book's contribution is pointedly
made. How can liturgical forms renew
the Church? It is true, as these addresses
insist, that worship is an end in itself
and not a means to something else. It is
equally true that the Church at worship
must express by its words and actions
(liturgical forms) what it believes God
and God's people to be. Face-to-face
with God in worship, there can be no
pretense and posing. Which means that
only as the words and actions of wor-
ship bring the Church to see God for
Himself, and to see itself as His people,
is the Church able to worship Him hon-
estly. And when words and actions do
this, the Church is renewed each time
it worships: confirmed again in its un-
derstanding both of the Lord Himself
and of the task He has assigned the
Church in His World.

The perspective that this book gives
is not of liturgical matters in a vacuum,
new and exciting ways of "playing
church." It puts the liturgical move-
ment in the context of the Church's
call, in all its endeavors, to be the
Church, and nothing else—men and
women praising and serving Him Who
alone is Life and Strength. In doing this
it treats the liturgical movement in its
theological, historical, social, and pas-
toral aspects. It contains an illuminating
discussion of the liturgical movement in
Protestantism, and the concluding dis-
course relates worship to the Church's
mission of bringing men to share in the
Glory of God. —DAVID SIEGENTHALER

THE ORIGIN AND MEANING OF THE NAME PROTESTANT EPISCOPAL

by ROBERT W. SHOEMAKER, Ph.D.,
Assistant Professor of History,
Rensselaer Polytechnic Institute

- ... The book Churchmen have been wanting for decades.
- ... A thoroughly scholarly work interpreting the Episcopal Church to American Christians and analyzing the *who, where, when, what, how* and *why* of the name given to the Anglican Communion in the U.S.A.
- ... An authoritative, historical reference book.
- ... Shows how the Episcopal Church's name was adopted in obscure meetings deliberately secret; traces the *four* distinct and different meanings of the word *Protestant* in American speech.

"This book should clear the air, and give much new matter for serious thought." F. H. in "Church Observer" London.

"An honest, straight-forward effort to sweep away the fogs of emotion and controversy which have surrounded our name." R. E. C. in "Holy Cross" Magazine.

"One of the most scholarly and exhaustive books ever presented to the Church." Anglican Digest.

"A book of considerable scholarship that sheds light on religious development in this country and abroad." The New York Times.

340 pp. Cloth cover. \$3.95 per copy.

Order from your bookstore or from the publisher.

(Remittance requested on orders to publisher)

AMERICAN CHURCH PUBLICATIONS

347 Madison Avenue, New York 17, N. Y.

DISTINCTIVE STYLING

in English Stained Glass



from WIPPELL of Exeter
thru The Studios of

George L. PAYNE

15 PRINCE STREET, PATERSON 15, N.J.

Designs submitted for your consideration. Write

CONGRATULATIONS TO "THE EPISCOPALIAN"

its Editors and Staff.

Joel and Marje Ellis
Episcopal Church Supply
4400 Melrose Ave.
Los Angeles 29, California

Serving the entire Church from the West

NEW *monroe*
FOLD-KING



NO. K-3 TABLE, REMOVED ALUMINUM PLASTICIZED TOP

FOLD-KING

FOLDING TABLE LINE

Kitchen committees, social groups, attention! Factory prices & discounts up to 40% to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking. 68 models and sizes.

BIG NEW CATALOG—Color pictures. Featuring tables, chairs, table and chair trucks, platform-risers, portable partitions. THE MONROE CO., 18 Church St., Colfax, Iowa

THE ANGLICAN BRIVIARY

Containing both the Night and Day Offices in one volume

This book is printed on Warren's Thintext paper, slightly tinted, in two colors, black and red, throughout the entire volume.

We can furnish books in the following bindings:

Black or red Fabrikoid \$20.00
Black or red Fabrikoid with gold edges, and six ribbon markers . \$25.00

FRANK GAVIN LITURGICAL FOUNDATION
Mount Sinai, Long Island, New York

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

THE REV. MALCOLM DeP. MAYNARD, D.D.

Superior-General

For further information, address:

The Secretary-General, Guild of All Souls
32 Tremont Road Haverford, Pa.

EPISCOPAL SHIELD — STERLING



HAND MADE

Necklace \$4.50 Cuff Links \$5.00
Lapel Pin \$2.00 Tie Clip \$3.75
Bracelet Charm \$1.80 Key Ring \$2.50
Bar Pin \$4.00 Scatter Pin \$2.00

Brotherhood of St. Andrew
MISSIONARY FUND
Box 1636, Columbus, Ga.

Calendar of Events

MAY

- 22 **Rogation Sunday**
23-June 4 Group Life Laboratory, Miramar Conference Center, Newport, R.I. Chairman, the Rev. George L. Peabody
23-25 **Rogation Days**
26 **The Ascension Day**
30-June 11 Group Life Laboratory, Asilomar Conference Center, Pacific Grove, Calif. Chairman, the Rev. John B. Midworth

JUNE

- 5 **Whitsunday**
8-17 Outgoing Missionaries Conference, Seabury House, Greenwich, Conn.
11 **St. Barnabas the Apostle**
12 **Trinity Sunday**
12-18 Province II Finger Lakes Adult Education Conference, Colleges of the Senecas, Geneva, N.Y.
16-19 Province IV Laymen's Conference, University of the South, Seawanee, Tenn.
20-24 Conference for Military Chaplains of the Eastern Area and Veterans' Administration chaplains, Seabury House, Greenwich, Conn.
24 **St. John Baptist**
29 **St. Peter the Apostle**

JULY

- 4 **Independence Day**
10-15 Institute for Adult Christian Education, Indiana University, Bloomington, Ill.
10-16 National Convention of Church Workers Among the Deaf, Evergreen Conference Center, Evergreen, Colo.
12-21 Tenth Seawanee Conference on Church Music, Dubose Conference Center, Monteagle, Tenn.

EPISCOPAL RADIO AND TV

Television

Mission at Mid-Century, 13 twenty-eight-and-a-half-minute films. Free.

Man to Man, 13 fifteen-minute TV talks by the Rev. Theodore P. Ferris. Free.

A Thought for Today, 22 one-minute inspirational thoughts for station openings and closings. Free.

Radio

The Search, 52 fifteen-minute dramatic programs, with Robert Young as host. For local radio stations. Free.

Viewpoint, Saturdays, 6:15 to 6:30 p.m., DST, Mutual Broadcasting Network. Fifteen-minute award-winning interviews. For local stations, 52, free.

A Thought for Today, 26 one-minute inspirational thoughts for station openings and closings. On one disc. Free.

A Word for the Day, 26 new one-minute thoughtful spots with Bill Shipley. On one disc. Free.

Trinity, 52 half-hour worship programs from Trinity Church, New York City. For local stations: Booking information from Division of Radio and TV, 281 Park Avenue South, New York 10, N.Y.

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Church Furniture ☐ Fabrics
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles ☐ Robes
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Altar Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen, from Holland
- ☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. Capital 7-2150

Seashore Vacation? Christian Fellowship too Be a Guest At Miramar

July 30—Labor Day
Write for details
EPISCOPAL CHURCH CENTER
Bellevue Avenue Newport, R. I.

HOW TO PUBLISH YOUR BOOK

Join our successful author-complete publishing program: publicity, advertising, handsome Send for FREE manuscript and copy of *How To Publish Your Book*.
COMET PRESS BOOKS
WRITE DEPT. TES
200 Varick Street, New York

Shrine of Our Lady of Clemency Continuous Novena Write for literature

S. CLEMENT'S CHURCH

20th Street at Cherry, Philadelphia 3, Pa.

CASSOCKS — SURPLICES CHOIR VESTMENTS EUCHARISTIC VESTMENTS ALTAR HANGINGS—LINENS

Materials by the yard. "Kits" for Altar Hangings and Eucharistic Vestments. All Embroidery is Hand Done.

J. M. HALL, INC.

Tel. CH 4-1070 14 West 40th St. New York

Pocono Crest Camp

Pocono Pines Pa.

CHICKAGAMI for BOYS

NAWAKWA for GIRLS

Ages 6 to 17, 35th Season. Mountain Camp. Acre private estate. Cabins, Lake, White Beach. Experienced Counselors and Coaches. Balanced Program of Sports and Active Activity: Swimming, Boating, Tennis, Riding. Crafts, Physician, Protestant Sem. 4 Weeks \$170 — 8 Weeks \$295
Illustrated Booklet "TE" N. Y. Office, Suite 11 West 42nd Street, L.O. 5-1550

Things New & Old

GRACE BEFORE MEALS

THE word *grace* is related to *grateful* and *gratitude*. Being thankful to God for our daily food, which we ask Him for in the Lord's Prayer, we say, Thank You. Without Him, these good things which lie before us on our table, or in a basket at a picnic, would not even exist.

In the New Testament, a thanksgiving for food and a blessing were the same thing. We learn that when our Lord gave thanks for the bread at the Last Supper He almost surely used these words: Blessed be thou, O Lord, King of the universe, who bringest forth bread from the ground. It was thus that He "pronounced the thanksgiving" or (what was the same thing) "blessed the bread."

Following His example, and continuing the ancient tradition which He accepted, Christian people say a blessing before they break bread and share a meal.

Our Prayer Book gives us only two such blessings (page 600). We need more. But these provide us with two excellent ideas: (1) That God may help us to use this food in a way that will strengthen us for serving Him. (2) That if we are truly grateful, we shall remember those who do not have enough to eat. And *remember* means something more than a fleeting thought. It involves generous action. The Presiding Bishop's Fund for World Relief is a case in point. "I was hungry," said Jesus, "and you gave me food." "When was this?" they asked in surprise. "Whenever you fed one of the least of these my brethren, you fed me."

Here are other Graces, culled from several sources.

UNTO HIM who through breaking of bread brought us close to God, let us give glory and honor now and forever.

MASTER OF LIFE, make our table companionship the revelation of thy presence, and turn our daily bread into the bread of life.

GRACIOUS GOD, may the food which we are about to receive strengthen our bodies, and thy Holy Spirit strengthen and refresh our souls.

BLESS US, O LORD, in blessing thee, as we receive thy gift of daily bread.

FATHER IN HEAVEN, sustain our bodies with this food, our hearts with true friendship, and our souls with thy truth.

BLESSED BE GOD, who giveth us good things to eat. In his Name let us be swift to help all who are in need. For Christ's sake.

BLESS, O LORD, this food to our use, and our hearts in thy loving service, for Christ's sake.

Though a person eating alone will say a silent grace, we usually think of a family meal at which children and adults are gathered. There are many variations in the way grace is said. Some families say it in unison. Some sing it. In many families each member takes his turn in saying it for all. Some say it standing, others sitting. Some hold hands around the table to express unity and affection. Some use very formal words, quoting the Psalms or other parts of Scripture. A doxology is said or sung by others, in either prose or verse.

The main point is to have everybody at the table feel that it is *his* Thank-you, and that he enters into it with joy. Changing the words from time to time, and also the method, may help to keep the act from seeming perfunctory. Special graces may be written for special days: a birthday, a holiday, a picnic, or a family reunion.

We shall welcome suggestions, and samples, from our readers.

conducted by John Wallace Suter



Sterling Silver Ciborium

6 1/2 inches \$85.

✱
CHALICES
CIBORIA
CRUETS
MEMORIALS
OF
SUPERB
CRAFTSMANSHIP

✱
Louis F. Glasier

Church Craftsman
143 E. 54th Street, New York 22, N.Y.
PLAZA 3-5929

THE PEOPLE'S ANGLICAN MISSAL

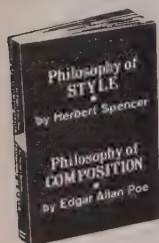
American Edition

Size 4 1/2" x 6 1/2". Bound in a red or black, durable, fabricated cloth, tooled cover; printed on white paper. Ordinary and Canon in two colors.

Price \$7.50 with plain edges; \$12.00 with gold edges and ribbon markers.

THE FRANK GAVIN LITURGICAL FOUNDATION

Mount Sinai, Long Island, New York



IF YOU WRITE FOR MONEY!

Here is a clear, well-marked path to vivid, forceful, creative language, style, composition. Strengthen, enrich your novel, poetry, essays, biography — by applying Herbert Spencer's and Edgar Allan Poe's classic principles that have influenced and inspired many of the world's great authors and teachers of English! Indispensable for writers eager to get published!

Send \$1.00 to Dept. FR
PAGEANT PRESS, 101 5th AVE., N. Y. 3

BELLS • CHIMES • CARILLONS



vanBergen

Bells from HOLLAND
Makers of carillon bells
for famous Riverside
Church, New York City

van Bergen Bellfoundries, Inc.
American Branch Greenwood, S. C.



YOUTH AT PRAYER

A meaningful graduation gift

YOUTH AT PRAYER, by Harold and Dorothy Ewing, contains prayers, scriptures, and quotations selected especially for and used by thousands of young people. Pocket size, 128 pages. 75¢ each, \$7.50 per dozen. Name in gold on cover, 50¢ extra per copy. Order from

The Upper Room

The world's most widely used devotional guide
1908 GRAND AVE. NASHVILLE, TENN.

**PEWS, PULPIT & CHANCEL
FURNITURE**
✓ WRITE FOR FREE CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
Dept. 40 SCRANTON 2, PA.

The Confraternity of the Blessed Sacrament

A devotional society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood. Founded 1862.

For further information, address:

The Rev. Wm. R. Wetherell, Secretary-General
440 Valley Street Orange, New Jersey

Letters

... I wish to congratulate you heartily on this first issue of our new magazine like everything about it! The name is simple and meaningful, the format excellent, and you have certainly rung the bell with your writers of articles in this number ... I took *Spirit of Missions* for many years and *Forth* through its entire life and also take *The Living Church*, so I hope that we may have this fine magazine in every church home from now on.

WINIFRED W. CONKLIN
Librarian, St. Paul's Cathedral
Oklahoma City, Oklahoma

... Congratulations to you and staff on your new magazine. I especially like "Inquiry, a Question and Answer Column," which I am sure will prove formative to me and many other laymen.

JEAN SIMPSON
West Orange, N. J.

● INQUIRY will return in June issue.

... First, let me congratulate you on your new magazine THE EPISCOPALIAN. I have received your packet for parish advertising of the new organ and have pointed one of our leading lay workers to be the representative ... I would like to raise a question about the printed large folder which came with packet ... I had a hard time convincing my people that order to welcome a new person into the family, the family ought to be there. The photograph on the front of your packet shows a private Baptism taking place in an empty Church. I don't know if you have problems with photography and publishing, and I am not in the least "fussy" with you about it. However, I would like to have your suggestion as to how I may use these folders for advertising our magazine and at the same time record this with my teaching ministry.



THE REV. JAMES S. PETERSON
Rector, St. George's Church
Stanley, Idaho

● The photograph is supposed to be symbolic of the "birth" of the new magazine. The open prayer books indicate that every reader is really our "godparent."

—THE EDITOR

Picture Credits: Pp. 8, 19, David Hirsch; Pp. 21-23, Colby Darr Dam. P. 26, David Hirsch. P. 28, Stan Lee for Black Star. P. 35, RNS. P. 37, Jafay. P. 44, David Hirsch.

What Is the Difference?

THE life of Jesus does not often strike us as having anything in common with our own. He was born: and so were we. He died: yes, and so shall we. In between those two events, how could His life be ours? He was different; he was the Son of God, and we—well, if we ask ourselves what we are, a quick sure answer comes.

What is the difference between Him and us? We know that the difference is tremendous; and yet Jesus Himself appears to make no distinction. When He answers our prayer to say, it begins, "Our Father": not "My Father," but His and ours. Again and again He reminds us of this relationship by a phrase: "Your heavenly Father feedeth them"; "Your Father knoweth"; "As the Father also is merciful"; the list could be much longer. He goes still further along this line of thought when He says that anyone who does the will of God is His brother.

Throughout the first three Gospels He calls Himself the Son of Man, and His whole life, from the temptations in the wilderness to the death on the cross, shows a complete acceptance of the ordinary conditions of humanity. Fatigue, tension, temptation, uncertainty, loneliness, despair—He knows them all, as we do. He never sets Himself apart from us. Throughout, in thought and action, He seems to be trying to remind us that He is something we tend to forget He ever was—a human being; and that we are something we tend to forget we ever were or could be—children of God.

Yet we still feel a difference, and know that we are different in feeling it. Perhaps one of Jesus' own parables can help us to find out what it is. You remember, the parable begins: "A certain man had two sons and the younger of them said to his father, 'Father, give me

the portion of goods that falleth to me. . . . And the younger son. . . . took his journey into a far country, and there wasted his substance with riotous living."

The difference lies here. We have left home—left it and gone so far and so long (all the way from Adam in the Old Testament story of man's first break in relationship with God) that we do not even know that the Creator loves and cherishes us, and gives us all the gifts that we enjoy and misuse. Not only the world around us and all its beauties and excitements, but ourselves, the five senses and the heart and mind with which we can love, enjoy and understand His world and Him: He gives us everything, all of it. And we take the portion of goods that falls to us and go away, far away. We are lucky if, like that younger son, we begin to be in want, and say to ourselves, "How many hired servants of my father have bread enough and to spare, and I perish with hunger," and turn to go home again.

You remember, there was another son who stayed at home. They are both sons, both loved by their father, but there is between them all the difference of the distance that the wandering son has put between them. We are like the son who wanders; Jesus is like the son who stays at home, the one to whom the Father can always say, "Son, thou art ever with me, and all that I have is thine." And that is the difference between Him and us.

Jesus longs, like his Father, to have us at home again. When we do turn and know where our riches really are, and where we want to be, He does not sulk, however, like the elder brother of the parable, but rejoices: "This my brother was dead, and is alive again; and was lost, and is found."

—MARY MORRISON



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO

POCONO CREST

Pocono Pines, Pa. Atop the Poconos
Enjoy a wonderful Vacation or
Honeymoon at this beautiful 2000-
Acre Resort. 3 Modern Hotels.
Delicious Meals. Honeymoon Lodge
& Cozy Cottages; meals at hotel.
All Sports. Lake. Beach. Tennis.
Golf. Social Activities. Movies.
Band & Choral Concerts. Churches
nearby. \$52
N.Y. Office, 11 W. 42d St. (Rm. 2300) L.O.S-1550

WORLD TOURS

See OBERAMMERGAU Passion Play, Far East, India,
HOLY LAND, Indonesia, Bali, Ceylon, Egypt, RUSSIA,
etc. Two exciting economical Around-the-World Tours
to choose from. July 17 to September 3. Includes sight-
seeing and interviews with top political, social, and
religious leaders. Directed by experienced, nationally-
known leaders. Write for details.

WORLD SEMINAR TOURS

5541 University Avenue Chicago 37, Illinois



CALVARY BOOKSHOP

61 Gramercy Park North
New York 10, N. Y.
RELIGIOUS BOOKS OF ALL
PUBLISHERS

Prompt mail order service
Discount to clergy and church
groups

Open Monday 1-7:30 P.M. Tuesday
thru Friday, 1-5:30 P.M.
Closed Saturdays

Telephone
GR 5-1216

MONEY FOR YOUR TREASURY OVER 1,500,000 SUNFLOWER DISH CLOTHS

were sold in 1959 by members of Sunday
Schools, Ladies' Aids, Young People's Groups,
etc. They enable you to earn money for your
treasury, and make friends for your organization.
Sample FREE to Official

SANGAMON MILLS

Established 1915 Cohoes, N. Y.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 Over 120 Years 1960
Church Vestment Makers

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



REAL PROFIT ITEM

Sell Webb Nylon Scouring and Dish Cloths.
Cleans—Scours—Never Sours. Ideal for scouring
pots and pans and washing dishes. Won't
absorb moisture, grease, grime or odors. Write
for FREE SAMPLES and information. Also
sponges and towels.

WEBB MANUFACTURING CO.

DEPT. B, 4th & Cambria St.
Phila. 33, Pa.

HAND EMBROIDERED ALTAR LINENS

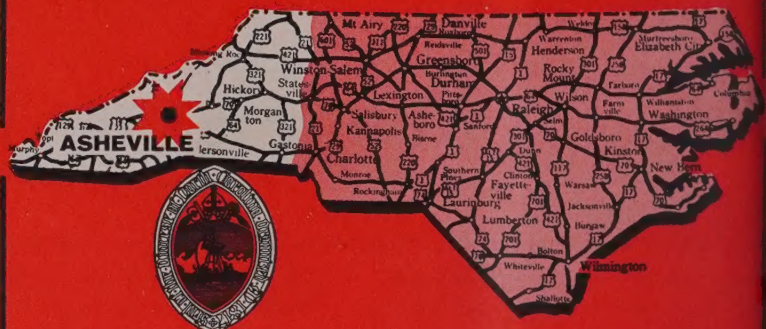
Our Exquisite Imported Linens appeal to the most
discriminating taste. They are Hand Embroidered
and made to your specifications.

New Crease-Resisting Alb and Surplice Linen and
other beautiful Linens by the yard.

Write for Illustrated Brochure

MARY MOORE, Box 394F, Davenport, Iowa

Know Your Diocese



DIOCESE OF WESTERN NORTH CAROLINA

THE name of this diocese suggests it is located in a rugged part of the nation. A glance of the names of the towns sheltering Western North Carolina's sixty-three parishes and missions leaves no doubt about it: Little Switzerland, King's Mountain, Blowing Rock, Upward, Bat Cave, and High Shoals, name a few.

But ups and downs and fierce, impassable snow-falls do not discourage 900,000 hardy year-round residents (of whom 9,000 are Episcopalians). They point with pride to some of North America's most beautiful summer terrain: of North Carolina's eighteen national and state parks, their part, the "Tar Heel" state includes the most famous, Great Smoky Mountain National. As a result, the small, mountain towns where the Church ministers are filled by vacationers, tourists, and campers during the summer months. The see city is Asheville, metropolitan center for the Smoky Mountain area.

Western North Carolina's Church populace includes Cherokee Indians living on the State Reservation and students in three boys' schools: Appalachian, Christ, and Patterson. The clergy are also in charge of the spiritual care of the men and women in Asheville's Deerfield Home for the Aged. The Diocese helps support the Thompson Orphanage and Training Institute in Charlotte.



TWENTY-FIVE years ago, Durham, North Carolina became the town Matthew George Henry is least likely to forget. As a deacon of one week's standing, the young minister found himself in charge of a sizable city parish, three missions, and four hundred Episcopal students at Duke University—all before he'd even unpacked! The rector of St. Philips, Durham, had died just before Deacon Henry's arrival.

Life has been busy for Bishop Henry ever since. A year after he started his duties in Durham, he be-

came rector of Calvary, Tarboro, and in 1943, priest-in-charge and later rector of Christ Church, Charlotte. Always active in youth work, he has also served as instructor in Church and YMCA camps and conferences and as president of the Young People's Service League of North Carolina as well as the Fourth Province. He was elected to the Episcopate in 1948 after 16 years of parish work. Bishop Henry, a native North Carolinian, was graduated from the University of North Carolina and the Virginia Theological Seminary. He is married to the former Cornelia Catherine Sprinkle, and they have four children.

An RSV Bible in classic white

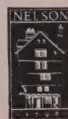
In this season of weddings, graduations and Mother's Day . . . what could be a more perfect gift than this beautiful white Bible? Its Revised Standard Version text is printed on fine, amber-edged paper, bound in classic white imitation leather. It has 12 maps, 12 illustrations, a presentation page, a four-page Family Record . . . all in rich, full color. It has 64 pages of Bible helps as well. Priced at \$4.00.

Welcome as a gift at any time are the Concordance Reference editions of the RSV Bible with 192-page concise concordance, over 75,000 center-column references, 12 maps in color. Maroon buckram edition (shown below), \$9.00. Fine editions bound in genuine leather, from \$12.50 to \$22.50.

Now on sale at your denominational publishing house and bookstore.

THOMAS NELSON & SONS

EXCLUSIVE PUBLISHERS OF THE REVISED STANDARD VERSION BIBLE



DIRECTORY

Berkeley Divinity School,
New Haven, Connecticut

Bexley Hall, the Divinity School of
Kenyon College
Gambier, Ohio

Church Divinity School of the Pacific
Berkeley, California

Divinity School of the Protestant
Episcopal Church in Philadelphia
Philadelphia, Pennsylvania

Episcopal Theological School
Cambridge, Massachusetts

Episcopal Theological Seminary of the
Southwest
Austin, Texas

The General Theological Seminary
New York City

Nashotah House
Nashotah, Wisconsin

Protestant Episcopal Theological Seminary
Alexandria, Virginia

School of Theology of the University
of the South
Sewanee, Tennessee

Seabury-Western Theological Seminary
Evanston, Illinois

AMONG THE MISSING?

Is your parish one of those that have not yet observed Theological Education Sunday in 1960? According to last year's statistics, only 68% of the parishes and organized missions participated in this annual offering.

As institutions serving the whole Church, your seminaries deserve and need the support of the whole Church. Your parish cannot afford to be among the missing if the Church is to remain a dynamic force in today's changing world.



*More and more parishes are
discovering the advantages of*

THE **Seabury Series**

**A total program of
Christian Education**

Important points—

THE SEABURY SERIES presents the eternal teachings of the Church in terms of the present.

THE SEABURY SERIES considers the religious response of children as important as that of adults.

A program that is logical, meaningful, and worthwhile—

Logical—THE SEABURY SERIES is consistent with the worship and ethos of our Anglican heritage.

Meaningful—THE SEABURY SERIES teaches *content* in *context*.

Worthwhile—THE SEABURY SERIES is a long-term investment that pays dividends in deeper understanding, greater enthusiasm throughout the entire parish.

THE SEABURY SERIES is a complete parish education program, with printed materials for teachers, leaders, and learners of every age level, from the nursery school years through adulthood. THE SEABURY SERIES is always up-to-date—it is constantly being tested and improved by your national Department of Christian Education to meet the ever-changing needs of the Church.

A copy of *Overview*, a revised edition of the familiar *Preview*, is available at 25¢ a copy.

Published by The SEABURY PRESS
Greenwich, Connecticut

At your church bookstore